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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MAY 9, 1840. NO. 1023.---VOL. XIX.—NO. 19.

RELIGIOUS MISCELLANY.

The following article, which we copy from the last number of the Monthly Miscellany, containing a succinct account of the predictions which have been uttered from time to time touching the speedy destruction of the world, will be read with interest. We commend it to all those in whom '*religious curiosity*,' abounds more than humble faith and practical piety.

PREDICTIONS OF THE END OF THE WORLD.

It is a good remark of Dr Jortin in his Ecclesiastical History,—and it is frequently suggested to every attentive reader of the Evangelists,—that our Savior, 'while he was a most assiduous teacher of useful, religious knowledge, invariably discouraged and disappointed questions of mere curiosity.' Accordingly, when after his resurrection, amidst their reviving hopes of temporal distinctions, his disciples asked him, whether he would at that time restore the kingdom to Israel? and when Peter inquired, how long his fellow-disciple should live? or when on yet another occasion he was asked, are there few that be saved? his answers were,—'it is not for you to know the times and seasons:' —'what is that to thee?' And he invariably directed the inquirer to his own personal duty; —'Follow thou me;' 'strive ye to enter in at the strait gate.' But when the lawyer inquired, 'what shall I do to inherit eternal life?' when indeed any subject was proposed pertaining to man's virtue or the world's salvation, then with the wisdom and kindness worthy of him who came that the world through him might be saved, he gave the most explicit and satisfactory answers. At the same time knowing, as he did, what was in man—the strong propensity in his nature to anticipate the future, and as if effectually to repress an idle curiosity upon an event, to prepare for which is every man's duty, but the time of which is hidden with God, he uttered those remarkable words, 'of that day and of that hour knoweth no man; no, not the angels that are in heaven, neither the Son, but the Father;' a declaration the more memorable, when we consider the clearness and distinctness with which he foretold many other events, as the denial of Peter, the treachery of Judas, and above all, the destruction of Jerusalem.

It may be observed of the event in question, that while in common with the whole Christian doctrine of the future and immortal life, of which it is a part, it is clearly revealed, the period, manner, circumstance are left in absolute uncertainty. As no man can tell the day of his death, so the world is not to be told the time of its termination; and all attempts to ascertain it serve but to expose the delusion and presumption of their authors.

Yet the history of the Church, and even that of our own times, abounds with such examples. Notwithstanding the uncertainty in which it has pleased God to leave the precise period of this event, there have never been wanting from the first those who have undertaken to declare it. Partly from the obscurity inseparable from prophecy, subjecting it therefore to various and uncertain interpretation; partly from that tendency in our nature, to which we have just adverted, of speculating concerning the future; from the passion in some for the marvellous or the astounding, and the vanity of others to proclaim it; to which we must add a love of power, combined with baser motives, prompting men to assume the office of the prophet, scarce any age of the church has been without its prediction, that the end of the world is at hand.

The Apostles themselves and first followers of Jesus seem to have misapprehended their Master's instructions upon this subject. The Epistles of Paul contain expressions, that cannot easily be interpreted without supposing his near expectation of that day. Nor was it till his misapprehension was corrected, and he had learned the injurious effect it had produced upon the minds of some of his friends, that he wrote to guard them against it. 'We beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed.' He then proceeds to predict events, which have already required centuries for the fulfilment of a part, and other parts of which remain to be accomplished in generations yet to come. So fallacious and groundless was the expectation of their accomplishment in which they were uttered.

As delusions of the same nature are at intervals revived, and even at the present and among ourselves some curiosity, not without alarm, has been awakened, it may not be wholly useless or uninteresting to advert to a few among the many predictions, that in successive periods have been made, and totally failed, of the time of the end of the world.

One of the controversies, which most divided the church in the third century, was precisely that which has been recently revived—that of the Millenium. We learn, that much before this period the opinion prevailed, that Christ was to come and reign a thousand years among men before the final dissolution of the world. It required the genius and authority of Origen to resist the infatuation that possessed multitudes through the belief that it was near at hand, and the progress of which was not finally arrested until Dyonysius of Alexandria, a disciple of Origen, wrote for the purpose two learned and judicious dissertations on the divine promises.

Augustin, Bishop of Hippo, who flourished about the middle of the fourth century, whose genius and learning were far in advance of his judgment, declared in his celebrated work, 'De Civitate Dei,' that the year 395, (though he afterwards found reason to postpone it for more than an hundred years after,) was the time of the end of the world. Both these periods however have passed, with nearly fourteen centuries besides,—and all things remain.

Other predictions to the same purpose were uttered in the sixth, and yet more distinctly in the ninth century. But it appears, that in A. D. 1105 so general was the expectation of the consummation of all things, that even two Councils, with all the weight of their learning and Decrees, were unable to tranquillize the fears of the people. In 1335 an Italian priest alarmed all Italy by proclaiming, that the end of the world was to come in that year. One Arnold, a Spanish monk, wrought like effects by a like fanaticism only ten years after. And still again, in 1403, when that former generation with their credulity and their fears had but just passed away, and the succeeding might have learned wisdom, (if mankind would but learn wisdom from the past,) an absurd personage, by the name of Vincent Farrier, a hermit, revived the same delusion; and though it issued like all the former, it was yet again renewed and found converts within ten years after.

Passing some intermediate absurdities, which sported their hour and were forgotten, we learn from the author of a late excellent work on astronomy, that the appearance of a comet in 1456 spread a wider terror than was ever known before. The belief was very general throughout Italy, that this comet would destroy the earth; and that the judgment of the great day was nigh. 'At that time,' says the author, 'the Romish Church held unbounded sway over the consciences and fortunes, and even lives of men. The churches and convents were crowded with all classes for the confession of sins; and wealth in profusion, the offerings of a terrified people, was poured into the ecclesiastical treasury. The Pope (Calixtus III.) ordered the church bells to be rung daily at noon, which was the origin of that practice, so common to this day in Catholic churches. After some months, the comet disappeared from those eyes in which it had found but little favor; joy and tranquillity were restored to the faithful subjects of the Pope; but not so the money or the lands, they had bestowed in the paroxysm of their fears.'

Even to this day there are monasteries in Sicily, and those parts of Italy where the effects of the eruptions of Mount Etna and Vesuvius are most apparent, which hold in quiet possession valuable lands, bequeathed some three, and some four hundred years ago, under the excitements and fears of the people. In several instances the preamble to the deed expresses the motives for the grant, ('Forasmuch as the great day of judgment,' or in others, 'as the end of the world is nigh;' and these deeds remain to this day, the monuments of the public delusion.

In Germany, one of the ealiest of the Reformers, a friend and fellow laborer of Luther, Michael Stiefel, 'eminent for his genius and learning, particularly in the mathematics, which he applied to the interpretation of prophecy, kindled a flame among his people of Holzendorf and its vicinity, by announcing that the day of judgment was at hand. Partly by a calculation of the squares of some numbers, which he imagined he had found in the Scriptures; partly by the easy method of translating certain important words of the New Testament numerically, in which he has been followed with singular success by many more recent theologians, and partly by twenty other arguments, which an unbelieving age has suffered to be forgotten, he at last discovered a short time only before the decisive moment, that the final end of all things would happen on Monday the third of October, 1533, at 8 o'clock, A. M.' He hastened to communicate his discovery to Luther, from whom he anticipated a hearty concurrence. But the sturdy Reformer, who never suffered his imagination to lead astray his judgment, was not satisfied with his friend's interpretation of the Revelation, and took pains to persuade him, that he was not the prophet he imagined. But Stiefel, like other enthusiasts, was not to be dissuaded from what his heart believed. Though he was arrested at Wittemberg as a disturber of the peace, and was released only on the promise of preaching no more such distempered doctrines, he had no sooner returned to Holzendorf than he renewed his predictions, and exhorted his people to prepare for judgment. Great multitudes were assembled at his summons in the church on the morning designated, to whom he administered the sacrament, and announced with a prophetic confidence, that the hour had come. But it passed, and his prophecy was unfilled. The people who had waited in hunger and fear, were both mortified and enraged at finding themselves deceived. They seized their pastor, compelled him publicly to confess his errors; and it acquired the powerful interposition of Luther to persuade them to leave him in peace, till he could be otherwise provided for.

We will only add that a similar scene, though with a result more favorable to the chief actor, occurred in the west of Scotland in the year 1811. The minister had, like Stiefel, predicted the day and the hour, when the last trumpet should sound and the judgment be set. His people at his request assembled and waited, but not with the full confidence of their pastor, the dread event. He ascended the pulpit before the predicted hour, and sat in silent and solemn expectation. But the hour passed, and with it his faith in the fulfillment of his prediction. He was greatly surprised and no doubt chagrined at its failure, but being a conscientious, though credulous man, he acknowledged he had been mistaken, and quietly returned with his flock, who still respected him, to his accustomed duties.

That these delusions were not confined to the uneducated, and to weak enthusiasts or, as might be imagined, to ambitious impostors, is evident from many examples besides those advanced. There is little doubt that Luther himself, though too wise to admit the fanciful interpretations by which such minds as Stiefel's were deluded, believed, that the end of the world was very near at hand. This opinion was common to the Reformers. They attached great importance to their own labors in regenerating the church, and thus hastening the 'times of the restitution of all things.' Among the discoveries of the period it was found, 'that the art of printing was the horse in the Revelations, on which the word of God rode.' Some of them also adopted the literal interpretation of the Millenium, or of the personal reign of Christ upon the earth of a thousand years. It was in this same belief, that even Milton, the pride of England, the prince of her poets, partaking in the religious fervors of the times of the Commonwealth, and sincerely believing what Cromwell only professed, breaks out in raptures as he anticipates the changes that were at hand, and invokes Jehovah 'as the eternal and *shortly expected* king.'

Neither were such expectations, and the alarms or the hopes with which according to the temperament or character of the individual they were attended, peculiar to the times that are gone. Examples not a few might be mentioned in our own days. Many of our readers will remember the writings of the Rev. George Stanly Faber, of the University of Oxford. All the learning and research of this ingenious divine did not save him from that vicious and delusive practice, common to enthusiasts, of applying ancient predictions to passing and undeveloped events. He could see in the French Revolution and the changes that followed it in the states of Europe, the very things intended by Daniel in his visions and by St John in his Revelation; and it was probably the effect of such works as Faber's 'Dissertation on the Seven Vials,' and still more 'on the 1260 years,' that gave the impulse to a spirit of conjecture, we may not say prophecy, that was awakened among ourselves some thirty years since, and filled multitudes with the belief, that the end of all things was at hand. A well meaning divine in the western part of Massachusetts first gave form and date to the annunciation, and the delusion was extensively propagated through New England.

We find, still later, a professor of astronomy at Bologna predicting that the world would come to an end on the 18th of July, 1816. But it were endless to detail the examples of the past, and we have neither limits nor inclination to descend to the present, or to prove what is sufficiently apparent, the delusion into which those have invariably been led, who have attempted to interpret prophecy by passing events; or to declare what is not given to man to know. No prophecy of Scripture, we are taught, 'is of private interpretation;' not of human device, but of Divine original; not to be interpreted, therefore, by individual fancy or vague conjecture, but *only*, we repeat, *by the event which is to fulfil it*. We may waste our lives in theories, and fill our hearts with fears or hopes that have no profit, while He, with whom 'one day is as a thousand years and a thousand years are as one day' still keeps the times and seasons in his own power. How vain it is to speculate about the end of the world, which after all our predictions may last for centuries, and forget that before tomorrow we ourselves may have ceased to have any portion in it. The best preparation for death is the faithful fulfilment of the duties of life. It is not in fearful lookings for of judgment alone that we shall be found ready for the judgment day; but to work the work of him that sent us, to live soberly, righteously, and piously, and in patient well doing to wait the appearance of Christ Jesus—this is acceptable with God.

That much remains to be done before ancient prophecy is completed, whoever reads may understand. That the world will continue, and generations succeed after we have left it, we may be assured. How long, or how many, this shall be, is with the secret things that belong to God, 'whose glory it is to conceal a matter,' and whose wisdom and kindness are displayed alike in what he has revealed and in what he has hidden. Only 'the things that are revealed belong to us and to our children,' *that we may do them.* F. P

It is a favorite plea with women that they have no influence, that they are not leading women, that society has no note of them—forgetting, while they shelter themselves in these indolent excuses, that the *very feather on the stream* may serve to warn the doubtful mariner of the fatal current by which his bark may be hurried to destruction. It is an important consideration that from such women, myriads of immortal beings derive that early bias of character which, under Providence decides their fate, not only in this world, but in the world to come; and yet they flutter on and say they have no influence—they are in society—but *as grains* of sand on the sea-shore. Would they but pause one moment to ask themselves how will this plea avail them, when, as daughters without gratitude, friends without good faith, wives without consideration and mothers without piety, they stand before the bar of judgment to render an account of the talents committed to their trust. Have they not parents, to whom they might study to repay the debt of care and kindness accumulated in their childhood? Have they not young friendships where instruction can be poured in, the conscience awakened, and the messenger of peace be invited to come with healing in his wings? Have they not bound themselves by a sacred and enduring bond to be to one fellow traveller along the path of life, a companion on his journey, and as far as ability might be granted them, a guide and a help in the doubts and difficulties of the way? Above all have they not, many of them, had the feeble steps of infancy committed to their care—the pure unsullied page of childhood presented to them for its first and most durable inscription? And what have they written there? It is in vain to plead their inability and say they knew not what to write, and therefore left the tablet untouched or sent away the vacant page to be filled up by other hands. Time will prove to them they *have* written, if not by any direct instrumentality by their example, their conversation and the natural influence of mind on mind—*Experience* will prove to them they have written, and the transcript of *what* they have written will be treasured up either for or against them, amongst the awful records of eternity.—*Mrs Ellis.*

[From the Christian Watchman.]

IS THE RUMSELLER A CONSISTENT CHRISTIAN.

Mr. Editor,—If this question were addressed to an individual who had never heard of this inconsistency, and was entirely ignorant of the pleas by which this traffic is excused, his unsophistical conscience would unhesitatingly answer, *No;* and it would, I conceive, be difficult to persuade even a West-India-man, who breathes the very atmosphere of rum—the direct tendency of which is to extinguish sensibility and to corrupt virtue—that the standard of christian morals could be thus degraded.—Strange, however, as it may appear, we find those who profess to be Christians, *at home* and *every where*, who considered it no stain upon their characters, to deprive their fellow-men, by administering to them the intoxicating liquid, of their dearest rights, of the invaluable possession of personal liberty—than which life only is more precious—while they continue their influence and example to sanction and support a traffic, whose atrocious cruelties and wickedness might almost authorize the suspicion, that in every *rum depository* there had taken place an incarnation of the spirits of darkness. A *humane, benevolent, and philanthropic* rum-seller, and such, of course, are all Christians, is so far praise-worthy, that he need not 'blush and hang his head to call himself a man; but I know not how he can unblushingly call himself a Christian, a partaker of the Spirit of Christ, which is emphatically justice and love, while he is habitually violating the commands, 'Thou shalt love thy neighbor as thyself,'—'Give none occasion of stumbling to any brother,'—'Give none offence to the church of God,'—'Do good to all as ye have opportunity,'—'Abstain from all appearance of evil,'—'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

Now, is not every one of these commands violated by the traffic in ardent spirits? Is it not the direct, inevitable and legitimate tendency of the traffic so to do? Did love ever burn a neighbor's house, or poison his food, or blast his reputation, or destroy his soul? Did justice ever do it? Does God sanction any business, the inevitable tendency of which is to blight and to blast the hopes and prospects of our race? I put it to the conscience of every spiritual gentleman, and I respectfully ask him to answer me as in the presence of God, and as in anticipation of the judgment of the great day, is not the traffic in ardent spirits a moral wrong? Has it not been so descreed by thousands of reformed drunkards, and by millions of free men and christian men? Is not the whole concurrent testimony of the Bible against it? Can you, then, longer continue in the traffic and be a consistent Christian? Can you longer permit your distilleries to smoke with the 'glorious fumes' of rum, brandy, whiskey and gin? Can you longer continue to send hogshead after hogshead and barrel after barrel, and jug-full after jug-full, of these 'waters of death' into the habitations of your fellow-men? And dare you, at the same time, offer up this prayer to God, while you are doing it—'Lord, deliver me from evil, and bless me in what I am doing?'

Suppose, O spirit dealer, there was a book, in which all the transactions of your business were recorded, each page of which contained the events of a day, and the direct and indirect effects of every drop of spirit manufactured or sold by you; and at the beginning was written, 'These are the transactions, this is the life, and this the influence of a rational, immortal, accountable creature, placed in this world to prepare for eternity!' Oh, what an amount of guilt would the record of each day and each page present!

Or, suppose you should write, 'Thou God seek me,' on all your stills, or your hogsheads, or your barrels, would you not utter this solemn sentence, as if you never before had thought of God in connection with the traffic in spirits? Perhaps you heedlessly and exultingly say it would make no difference; but I tell you it would. If you are not most fearfully hardened, when that awful sentence met your view, it would tell you that the piercing eye of God was fixed on you, and your limbs would be palsied. The reason why you have decided that such a traffic is not sinful, is because you have never thought of it in connection with the presence of an omnipresent God. The only argument I offer to dissuade a real Christian from the traffic is, to write, 'Thou God seest me.' Let it be printed in large characters, and pasted up all around you, and then decide upon the hurtfulness and sinfulness of this accursed traffic. Do you say that 'this would be presumption?' Remember, O remember, the facts exist the same, whether you forget it or not. If you believe in the existence of God, you must believe he is omnipresent and omnipotent. But it may be of infinite importaneo to you, to 'place the Lord before you.' When you are rolling your hogsheads and your barrels out of your distilleries, or your stores, occasionally lift up your eyes to heaven and say, 'Thou God, seest me.' When you export these 'waters of death' to some quiet and peaceful village, or when you fill your neighbor's jug, or replenish his glass, stop, and lift up your thoughts above, and say, 'Thou, God, seest me.' Remember, too, he does not see you as a passive, disinterested spectator. He sees you as your God and Judge; he sees you to write all your deeds in his book of remembrance, that he may bring them into judgment, with every transaction,' whether it be good or whether it be evil.'

Let it be distinctly recollected that every dealer in ardent spirits is, to a large degree, responsible for all the evils of the traffic he perpetuates. Does he satisfy his conscience by the plea, that, since the practice is sanctioned by law, it is innocent? Surely it will not be asserted, that whatever is legal is also moral; that sin becomes virtue as soon as it has received the approbation of the State; well, indeed, may we tremble for the interests of religion and virtue, if professed Christians be found to advocate such a sentiment. It is generally admitted that the State is guilty in purpetuating rum-selling, and if so, how can individuals be innocent? This is a solecism I leave to the consideration of rum-selling Christians, who thus attempt to reconcile the grossest contradictions. All the government can effect in this case, is to force their subjects to do their duty; and will Christians wait for the exertion of this force, to oblige them to abandon the traffic, and to cease to do injustice and to inflict cruelty and wrong? If they could gain some pecuniary advantage by immediately abandoning their traffic, multitudes would quickly perceive the force of this obligation.

The only question which it appears to me any good man ought to ask himself is, Does the traffic in rum accord with the great fundamental principles of right and wrong contained in the Bible, or does it violate them? This is the question, and the only question, to decide upon the morality or the immorality of this traffic. If it be moral, it can easily be made to appear; but if it be immoral, then it is the solemn duty of every christian man, every man of conscience, who regards the welfare and happiness of his fellow-men, forthwith to abandon it. Let no one lay the flattering unction to his soul, that a sound creed is all that is necessary, without asking, what will the end be of them that knowing and deliberately continue to violate the great fundamental principles of the Bible? Let not the spirit-dealer say, it is of no consequence what business we follow, if our lives are only good; for if our lives are good, they must be regulated by a good rule; and whatever rule may be set up, be it remembered, what will the end be of them that violate the great fundamental principles of the Bible? Let not the spirit-dealer flatter himself that because the law sanctions the traffic, and because good men in past ages have engaged in it, this can plead any excuse for his disobedience to do right, before the Searcher of Hearts. Still be the question repeated, like thunder in the ears, what will the end be of them that violate the great fundamental principles of the Bible? Let no one presume to walk after the ways of his heart and the sight of his eyes, and say, 'I will take the responsibility;' 'To-morrow shall be as to-day;' for the end will come, and what will the end be of them that violate the great fundamental principles of the Bible?

A FRIEND OF MAN.

THE DEMOCRATIC PRINCIPLE.

The spirit of democracy has been continually increasing since the foundations of the country. Our institutions, and government, and manners, and style of thinking, have been becoming more and more assimilated to the democratic model, and have been constantly receiving shape from its impression to this day. I do not intend to make here any observation of a political bearing. The spirit exists more or less in all parties. It belongs to human nature, and is good or bad according to the degree in which it prevails, and the direction which it takes. Properly guided and controlled, it is a source of civilization and social progress, and a counteracting force against every thing which interferes with the just action of the human mind. Impelled and combined with religious principle, as it was in the hearts to a great extent of the founders of the country, it has made our condition more felicitous and enviable than any in the world. But when it becomes excessive, it is a compound of ambition, envy, self-will, and every ungoverned passion, which dwells in the human breast. It is fierce, untameable, and of a tendency destructive to the best interests of human society. It is always in danger of becoming exorbitant and taking a threatening form. It has assumed an irregular action in this country. It has so long been accumulating strength, that it has broken away from its former alliance with moral principle, and its power has become enormous and alarming. It appears in all shapes and conditions of life, as a spirit of self-will which is determined to be its own law, and of misrule that will not bear interference and restraint, or superiority. In the family, it is hostile to parental authority, and where it does not succeed in entirely subverting it, greatly impairs its force. Children are not held under that firm and steady control, to which they were once subjected, and which would be so beneficial to their interests. In schools and seminaries of learning, it aims to overthrow discipline, and transfer the power from the hands of those to whom it properly belongs, to those who repair to those places to be governed as well as instructed. It is opposed to the necessary restraints of civil government, and endeavors to break its bonds asunder, and give up the regulation of society to the wild impulses of individual interest, caprice and passion. The tendency is to that state of things in which children shall train up their parents, and teachers shall obey their pupils, and the people rule the magistrates whom they have elected to govern them.

This temper is of such a levelling character, that it cannot bear that natural superiority, which talent and industry and worth obtain over feebleness, sloth and depravity. That one man should be more rich and successful and respected, and possess any advantages over another, is, in the view of many, contrary to the declaration of independence, and opposed to the genius of our republican government.

It has taken such a direction that it needs only to proceed a little farther, to endeavor to frame regulations, that those who are tall shall have their heads clipped, and those of uncommon size or of superior beauty shall be pared off and rendered deformed, that we might carry out fully that article of the declaration of Independence, which asserts all men to be born free and equal.

Such a disposition is at war with the government of God, and the spirit of Christianity. Religion imposes restraint, it proffers rewards on inflexible conditions. When men have such views of their liberty and privileges, that they can hardly submit to wholesome regulations; when they wish to throw off constraint, and call it freedom to follow out the promptings of the inclinations; when they indulge a spirit of malignant envy towards those who are greatly above them, and an impatient desire to prostrate them to their own level, they exercise a temper most repugnant to the gospel.

The very controversy which the gospel has with man, is that he is self-willed, that he sets up his own pleasure and advantage, as his great objects, and above all other interests, and is unwilling to submit himself to those salutary restraints, without which the highest good of society and individuals can never be attained.

Democracy carried to excess, as it is in this country, is the very spirit which Christianity endeavors to subdue, and is a formidable obstacle to the success of preaching. From feeling as many do that they ought to have no human being above them, the transition is easy to feeling that divine authority is too great a restraint. From feeling that they ought to share equal privileges and advantages with others, without respect to talents and conduct, they come to believe that they ought to share all the blessings of religion, without regard to character. Christianity, as it came from the hands of its author, does not, according to the feelings of many, harmonize with our free institutions. American liberty revolts at it, and too many are for declaring independence of religion, just as their fathers did of the government of Great Britain. As for those restraints which the gospel would impose on men's opinions and practices, they are a violation of political rights. They cannot be endured. They are unconstitutional.—The people must not only have a democratic government, but a democratic religion, that gives indulgence to inclination, and a democratic Deity, who beholds with equal favor all descriptions of character, and a democratic heaven which all the people have free, equal and unalienable right to enter, without regard to conduct, just as they have to vote in town meeting.

This wild spirit allies itself with all forms of infidelity. Democracy and atheism went hand in hand in the French revolution. After the French had dethroned their king, the next step was to dethrone God and prostrate Christianity. In this country all the atheists and infidels of other names, are possessed of a spirit of fierce, fiery and levelling democracy. They are haters of human, as well as divine power, and seek for a state of things in which the bonds that now hold the human confederacy together shall be broken, and the pent up fires of depraved passion, shall have vent to pour out their hot and scalding lava on human society. Nothing can be more clear than that a spirit which has such an affinity with infidelity, is adverse to Christianity.—*Rev. M. P. Braman's Sermon.*

SPIDERS AND THEIR MORAL.

'Let him live,' said my cousin. 'What! a nasty spider?' answered the maid. 'Yes, let the spider be.' 'Well,' said Dolly, 'if all the spiders there be about the house is going to live, there wont be no room for me, I guess:' and she laid by her broom with the air of a martyr to cleanliness.

'It is not that I care for the creature,' and as he spoke my cousin turned to me,—'But I will rule in my own room. Let but the girl get fairly at work here, and I could not tell a bill of lading from an invoice,' and so saying, he lifted an old letter book to annihilate the poor spider, who stood by at the desk listening to the conversation with much interest. It was now my turn to interfere,—'Stay,' said I, 'have you considered that creature well, and learned all that he can teach?' My cousin opened his eyes as wide as Dolly had hers—'Learned! Teach!' said he.

I took him by the arm, and we went down into the garden together. In one crotch of the old peach-tree, just by the wall, sat a second cousin of the little eight-eyed fellow we had left up stairs, with her web spread on the most geometric model, and a young and promising family of spiders and spideresses practising gymnastics in the fairy rigging. 'Let us stop, and call on her ladyship,' said I, and we turned to the tree. At that moment, as it chanced, a wasp, whose home was close by, very inconsiderately, in taking a short cut, pounced into the midst of the family circle. What a terrible time they had of it, those little fellows, head over heals they went, jumping and swinging and racing—some into the face of the foe, and some into the citadel which lay just beneath the web. But not so the mother. She had seen something of the world in her day, and knew that coolness was very essential in time of danger; with legs out stretched and head erect, she waited the first lull of the enemy's wings, and then quick as thought whipped a strong thread about the end of his dangerous flappers, and buried her envenomed teeth in his neck; another terrible buzz, that loosed but did not break the cable she had cast over him; and then another fit of exhaustion, during which a second line was thrown over the assailant, drawn tight and well secured: a third struggle and a third band and the wasp was rendered powerless; one by one, his legs were tied up, and his wings cased in threads and as the venom, which at safe moments had been liberally supplied, began to operate, and the efforts of the manacled wretch became more and more feeble; the countless descendants of this giant killer peeped cautiously out from their hiding places, at length, and scrambled over one another to have a look at the dead lion.

'What coolness, what courage! How she fights for her young! but from instinct, not affection.'

'I think it is Reaumer,' said I, 'that tells us he once saw a spider, with her bag of eggs upon her back fall into an ant-lion's trap; and the little sand thief seized the bag; the mother struggled up the bank; three times did her footing fail, and three times did her foe drag her under the loose sand, but she was not a whit discouraged; at last the threads by which she held the bag gave way, but she would not

abandon her treasure, and turning, seized it with her mouth and resumed her struggle; in this position she was again several times drawn head formost under the sand, but would not leave her hold; finally the ant-lion wrested the bag from her and carried it out of sight, but not out of remembrance, for she with a constancy that would put some of our sentimental parents to blush, still lingered round the place, seeking for her lost ones; refused all food, and at length died of a broken heart.'

Though the man of business smiled a little at the idea of a spider dying of grief, I could see that my story had turned his thoughts into the right channel. 'I remember the story of Bruce,' said he, 'and understand what you meant by being taught of a spider. I have already learned a lesson of courage, coolness, and devoted affection.'

'And notice any thing of the race,' I answered, 'as they sit day after day, waiting their food, and you may learn another lesson of them: without anxiety, doubt, or impatience, they follow the course that their Maker has made instinctive, and in perfect faith wait the result. Nor is this because they are unable to feel doubt; for in pairing time, when every spider declares war against all its own sex, they show doubt, suspicion, cautiousness that might teach wisdom to many of the heedless children of Adam. Their faith is instinctive to be sure, but as we may and should learn of those of our fellows, that never doubt the result of what God has told them to be right, so we may and should learn of this poor insect. We need to be reminded often of our duties, but, alas! we see pure examples among our fellows too seldom; why not then turn to the dumb but active world about us, to be reminded, not alone of God's might and goodness, but also of our own weakness and wickedness? We study nature to some purpose when we examine the eye, the frame, the curious adaptation of every living thing; but if we stop here, we lose the better half of the lesson, for the same Being that gave it its strength and limbs, gave it love and courage, and patience, and faith. 'Go to the ant, thou sluggard,' says the sacred book, and it is but wisdom for us to learn some truth from even the contemned and hated spider.—*Western Messenger.* J. H. P.

For the Register and Observer.

PARABLES FROM THE GERMAN OF KRUMMACHER.

The bitter flower.

A mother went out one spring day with her little daughter, to the hill. And when they were upon it, the little maid was delighted with the numerous flowers and plants, that stood blooming by the road-side.

But one flower she particularly admired; it was small and tender and its hues were red and beautiful. Mina—for that was the maiden's name—broke the flower, and gazed on it with delight, and kissed it, and smelt of it, and could not cease praising it.

But of this she soon had enough. She desired yet greater pleasure from the flower, and put it in her mouth to eat.

But what followed now? Mina came running to her mother, and cried out with tears in her eyes; 'O dear mother, that flower was so beautiful in form and color, and when I eat it, and even now it is so bitter—Faugh! the ugly, hateful flowers!'

Thus said the little maid. But her mother answered and said, 'My dear child, why do you despise the little flowers? They are just as beautiful in form and color as before, and give a delightful fragrance, is not that a good deal and enough? You must not eat the flowers.'

Ossian.

Ossian, the son of Fingal, the blind minstrel of Morven, sat once when day was declining, at the entrance of his rocky palace. Malvina, Toscar's blooming daughter, stood by the silent old man.

He asked; Has the sun already finished his course, and is the evening red glowing in the western sky?'

'He is sinking down this moment,' answered Malvina, and sighed.

'Why dost thou sigh, Malvina?' asked the blind old man.

'Alas! my father,' answered the maiden, 'because thou canst never see the glow of the morning or evening.'

'And alas!' added the old man with smiling lip, 'neither my own Malvina's dear face. But do I not hear, Malvina, the sound of thy sweet voice singing to the tones of my harp, and the hovering of spirits about the strings?'

'But how canst thou, my father, hear the voices of invisible spirits?' asked Malvina.

'Only to him, Malvina,' said the old man, 'for whom the outward world is dead and passed away, sounds the low whispering of higher worlds. Behold, Malvina, his eye is already closed before death comes, and earth rests before him veiled in night and darkness. And as upon the veiled earth shines only the light of stars, so accordant beams descend upon him from above, and touch the strings of his harp, and of his yearning spirit. Reach me the harp, Malvina.'

Thus spoke Ossian; Malvina handed him the harp in silence, and the blind old man smote upon the strings. J.

For the Register and Observer.

TRUTH.

There are those who put little confidence in the truth, and do not think that knowledge should be spread. We must take men, say they, as they are, ignorant and blinded by passion and sin. They will pervert sometimes even the Scriptures of truth and wrest them to their own destruction; how much more then other truths not revealed, but sought out by man's curiosity. And while men are in this state of wickedness, we ought not to entrust to them truths which they may pervert to their own ruin. The interests of religion and morality they think require that some truths should be concealed from the ignorant and vicious.

Now this view appears to me to be partial and erroneous; and I think the lack of knowledge is the great evil. The truth may be given in such a partial manner as to do injury, it it is true; as, for instance, you may set a dish before a man and tell him that it is very pleasant to the taste. He eats and dies. But here you do not kill the man so much by telling him the truth that it was pleasant, as by concealing the truth that it was poisoned. The knowledge of the one truth alone destroyed him not, it was his rashness in not inquiring into another truth, —whether it were wholesome or no. It appears to me that any knowledge is better than ignorance, and that the interests of religion and morality would be promoted by the spread of knowledge. God is the author of all truth, as well as the giver of moral laws. It is by his mandate, or his permission, that all things are. It follows then that the knowledge of no truth can be injurious to those laws. No fountain can send forth at the same time both sweet waters and bitter, neither can God be the author of truths and laws, which contradict each other.

If those who fear to spread the knowledge of truth had prevailed in the world we should now be in a state of darkness and superstition. But God never meant it to be so. He never planted thus deeply in the human breast that longing desire to know, that earnest craving after truth which all of us feel, he never planted this I say, to be smothered and suppressed by us. 'Tis true, I confess, that he commands us to crucify ourselves, and restrain our passions and desires, but I conceive that it is chiefly our animal passions and lusts we are to restrain, and not the intellectual flame. That is not to be crucified, but only to be carefully kept under the guidance of conscience and the laws of God.

E. N. P.

HALLOWED BE THY NAME.

BY MARY HOWITT.

List to the dreamy tongue that dwells
In rippling wave or sighing tree;
Go hearken to the old church bells,
The whistling bird, the whizzing bee.
Interpret right, and ye will find
'Tis 'power and glory' they proclaim;
The chimes, the creatures, waters, wind,
All publish, 'hallowed be Thy name!'

The pilgrim journeys till he bleeds,
To gain the altar of his sires;
The hermit pores above his beads,
With zeal that never wanes nor tires;
But holiest rite or longest prayer
That soul can yield or wisdom frame,
What better import can it bear
Than, 'Father! hallowed be Thy name!'

The savage kneeling to the sun,
To give his thanks or ask a boon;
The raptures of the idiot one
Who laughs to see the clear round moon;
The saint well taught in Christian lore;
The Moslem prostrate at his flame—
All worship, wonder, and adore;
All end in 'hallowed be Thy name!'

Whate'er may be man's faith or creed,
Those precious words comprise it still:
We trace them on the blooming mead,
We hear them in the flowing rill.
One chorus hails the Great Supreme;
Each varied breathing is the same.
The strains may differ; but the THEME
Is, 'Father, hallowed be Thy name!'

For the Register and Observer.

TRAVELLING SKETCHES. NO. VI.

From a Lady in England to her young friends in Boston.

An invitation to pass the Christmas vacation in the country has enabled me to give you a description of the changes which have taken place in a part of England remote from the capital during the season of reform.

It may perhaps amuse some of my young, very young friends to know something of the house which I have just left, after spending a most agreeable month in it with a delightful mixture of old friends, and new relatives, many of the latter born and educated during my absence from these old familiar haunts, especially as I have in store for them a fairy tale, composed and written on the very spot by a friend of mine, who has always lived among the scenes she describes, and as her account of Kilworthy is perfectly correct and agreeable, I shall, with her permission, transcribe it for you.

'Kilworthy is a proper and genteel residence for all who love country quarters. Encircled by groups of noble forest trees—here a line of chesnuts lifting their glowing blossoms in the air, spring after spring, with never tiring beauty; there, a few stately yews, waving their sombre boughs in triumph over the storms of a hundred winters; in that mossy cell, the gnarled roots of some towering oaks, fixed with strength of adamant in their kindred soil; and, at a distance, a grove of elms, affording shelter to a colony of ever clamorous rooks, all around speaks to the eye, if not to the ear, of the venerable antiquity of the place. Then the well-shaven green, the rising terraces, the prim garden, the ancient summer-houses with carved heads, frowning on 'each dainty dame who whilome took pleasaunce therein' present beauties to all who are not wholly prejudiced in favor of the sad innovations of the nineteenth century. I confess myself a lover of the good old times; (at least in retrospection,) an air of sanctity is connected with them, and in imagination I would willingly replenish the earth with its ancient customs and people:—how far reality would dissipate my dream of felicity I leave wiser persons than myself to guess. Old places certainly have their charms, and Kilworthy not less than others; even the cumbrous barn, dotted with pigeon holes, and decorated with the sportman's skill, impresses the beholder with an idea of the respectability of the mansion to which it belongs.

The interior of Kilworthy presents a picture of incongruities in which our ancestors sometimes loved to indulge. Narrow passages and wide staircases, a wainscoted hall and small and large rooms are mingled together in most admirable confusion. That hall, where, in bygone days moved with courtly dignity the noble races of Glanville and Manaton, has since resounded with the joyful shouts of merry boys, who, under mild scholastic rule, formed strange contrasts to its early and rightful possessors.'

Thus far have I extracted from the account my youthful friend has given of her birth place. I will now tell you what I know of it. My first visit to it was made between thirty and forty years ago. I remember well when after riding many miles over what appeared to me then interminable moors and endless lanes, I came at last to this fine old mansion, the residence of my grandmother and her grand-children; their father had died in the prime of life, and the mother, unable to bear the sudden shock soon followed him to an early grave; under these circumstances, desolate and dreary appeared every thing around; the beautiful green lawn was left unshorn; the shrubs were uncut; the stone steps leading to the terrace walks cracked; twenty-two windows in front of the house hastily and roughly blocked up to avoid the window tax; the very rooks appeared to caw a melancholy dirge for the desolation that reigned around. Strange stories were told by the numerous servants, which were listened to with eager ears by the children, as to how Judge Glenville had at Lidford Castle condemned his own daughter to death for the supposed murder of her husband; and that wicked Lady Howard and her maid, Betsey Grimball, had, by their machinations, caused this dreadful catastrophe, for which her Ladyship is condemned to ride every night, the distance of twenty miles over barren moors in a coach and six, passing up one great staircase through the long room, and down the other stairs in Kilworthy house. That it would require a greater degree of courage than most children in those days possessed to go into the long room, you may readily suppose, but often have I gone to the door and eagerly peeped through the key hole to discover, if possible, what was there.

At length, 'a change came over the spirit of the scene.' An excellent Unitarian minister, with his accomplished young wife, saw this place, and regretted that so many fine rooms should be unoccupied; that such beautiful gardens and shrubbery should be neglected;—the resident family were prevailed upon to let the unoccupied part of the house, and soon, heaven's light shone into the haunted rooms; the fine old long room, which had been shut up with so much care, now became the dormitory of a number of boys, the old wainscoted hall where once the Glanvilles and Manatons presided, now resounded to the joyful shouts of a tribe of merry boys, and all that remained to mark the grandeur of the former possessors, was the coats of arms decorating the eastern entrance.

Among a variety of amusements which occupied the leisure hours of this juvenile party, was the improving pastime of forming a manuscript periodical, and, under the appellation of the Attic Bee, the little work flourished many years.

'The object of this Miscellany is to train the youthful mind to express its ideas on different branches of science, or of the Belles Letres, and to excite in each a desire to collect, like the industrious bee, materials from every valuable source, to provide sweets of purest flavor, for the little hive of information.'

The effects of this mental exercise on many of the former correspondents who are now ornaments of their various connexions, plainly prove its beneficial aid in acquiring an easy and perspicuous style of composition, and its advantages as introductory to the practical duties of a respectable station in society.

I will extract one example of the poetry which appeared in the 'Attic Bee.'

APOLLO'S REVENGE.

'Midas, the youth, whose power was such,
All turned to gold beneath his touch,
Once said—' Apollo, God divine,
I know a fairer voice than thine;
Our woodland Pan of yonder dells
In dulcet sounds all youth excels.
This speech inspired Apollo's rage,
And thus replied the haughty sage;
'Audacious creature, get thee hence,
And for this bold impertinence,
Two asses ears I will obtain
To deck thy head, poor foolish swain!'
Alas! if it were now decreed
To wear such things for each misdeed,
Methinks how we should stare to meet
So many long ears in the street.'

How various are the incidents which crowd upon my memory when I reflect upon the years that have passed. When the happy event occurred of a proclamation of peace between Great Britain and France, Kilworthy House was illuminated, and beautiful it looked to those who in gay attire and with light hearts danced on the green. In a neighboring field, a dinner had been prepared for all who chose to partake of it, and no one now felt afraid to visit Kilworthy, or even the pixies' pool close by. Reason was making her approach and superstition was fast receding. The blessed influence of this well-conducted seminary was, even then, beginning to be felt, a numerous family, well trained in domestic and literary acquirements, set a noble example, not only to the orphan family who were their sole neighbors, but to the inhabitants of Tavistock and its neighborhood.

Large as was Kilworthy House, it did not suffice for the wants of all who would fain have called it home; for, on the marriage of the second brother of the earlier inhabitants, the school was removed to Park Wood, a beautiful mansion, built for the occasion, only a mile distant, consequently among the same attractive localities: here, the boys' school was given up, as a family of daughters had grown up with hearts and minds such as might be expected under the united influences of sweet retirement amidst picturesque and rural scenery, with liberal and enlightened parents to direct their studies. A happy Ladies' school now flourishes at Park Wood, and at Kilworthy, two families of boys as brave, and girls as beautiful as the fondest parents can hope to possess in this imperfect state, are bright examples of the beneficial effects of a union of atttention to household duties, elegant accomplishments, and literary pursuits, showing how one is not incompatible with the other; where time is properly divided, and little of it wasted in unnecessary shopping or going about, (as a writer on a fashionable Lady-day has observed,) 'each endeavoring to surpass the other in dull unmeaningness, in airified manners, or in inane silliness.'

S. M.

For the Register and Observer.

Mr Editor,—I have noticed with regret the part which the Register has seen fit to take in a controversy, which, it seems to me, is purely speculative and has no necessary connection, either with the church in general or with that particular portion of it which we represent. I refer now particularly to the comments which have been made on the articles republished from the Princeton Review. My limited knowledge does not allow me to speak with much confidence on the general subject of those articles, or to say precisely, how far they are to be depended on, as correct expositions of the present state of German philosophy. I will only suggest that Leo and Hengstenberg are partial witnesses, and as such, entitled to no greater credit in this matter than we allow e. g. to orthodox expounders of Unitarian doctrines. They are to be received with that cautious distrust which the candid inquirers will always exercise in relation to *ex parte* statements. That there are atheists among the philosophical writers of Germany is a well known fact. But that Hegel was an atheist, or that his writings or those of his predecessors, in what is called the transcendental movement—Kant, Fichte, &c., have produced this atheism, does not appear. Hegel, if I mistake not, was a believer in the Christian religion, by profession at least, if not in our sense of the term. One of the last works in which he engaged was a series of lectures on the evidences for the existence of God. The infidelity imputed to him, it seems to me, is rather an inference drawn from the application which others have made of his principles than a demonstrable trait in his system. If this be so, he is no more accountable for the impieties of Heine and men of that stamp than Locke is accountable for Hume and Paine who may be regarded as the 'extreme left' of that philosophy, or than the gospel is accountable for all the fanatics who appeal to its authority. I speak from a very imperfect acquaintance with this writer, and if I am wrong shall be grateful to any of your correspondents who will set me right. The fact is that Hegel's views are wrapped in language so obscure as to be incapable of exerting much influence, good or bad, and nothing can be farther from the truth than the assertion of the Princeton Journal that his philosophy is the prevalent philosophy in Germany. The prevalence of his name, at the latest authority, by no means implies the general reception of his views.

The object of this communication, however, is not to defend the philosophy of Hegel or any other philosophy, but simply to express a regret that anything should be said or done which may have a tendency to implicate the Unitarian church in a controversy so entirely foreign from its own concerns, and that men of influence in our communion should attempt by the aid of the Register to identify our views with either side of a merely philosophical question. As all of us cannot think alike on these subjects the necessary consequence of the course which has been pursued must be a schism in that denomination, which I, for one, should consider a greater evil than any which is likely to result from the influence of German philosophy among us.

If any of our clergy are disposed to speculate in this direction it seems hard that they should not be allowed that privilege—so long as they approve themselves faithful servants to the church—without incurring the stigma which some of us seem inclined to put upon them. If they shall publish opinions hostile to Christianity, it will then be time enough to interfere. Whether and how far a preacher shall introduce philosophical speculations into his pulpit exercises, must depend on his own views of professional duty and on the wants and tastes of those who are committed to his charge. But out of the pulpit, he should be allowed free scope and must not feel himself hampered by the thought that he is looked upon with suspicion by his seniors and brethren in office. Neither, if he fetch his philosophy from a foreign country, must he be held accountable for all the monstrosities which, under the name of philosophy, that country may produce. I cannot see that the doctrines which distinguish us as a Christian sect are at all endangered by transcendental inquiries—that is, inquiries which transcend the sphere of our sensible experience. Nor does it appear that the gospel favors one form of philosophy rather than another. On the contrary, its own eternal verities are so far elevated above all human wisdom that they look with equal face on systems the most opposite and remote—are equally compatible with the sensualism of Locke and the spiritualism of Hegel. On the other hand, infidelity, as we have seen, may also result equally from either of these philosophies.

I beg you will not consider me as advocating in these remarks, any particular set of philosophical opinions. I have advocated nothing but free inquiry, and it is only in this relation that the subject has any interest for me. I have long since ceased to seek in human theories a full solution of those doubts which the understanding inherits from the fall of man. Only in the gospel of Christ have I been able to find satisfaction and repose—the way of truth and the words of life.

A SUBSCRIBER.

REV. DR. KIRKLAND.

At a meeting of the pupils of Harvard University during the Presidency of Rev. Dr. Kirkland, held at the Exchange Coffee-House, on the evening of April 27th, Hon. Edward Everett was chosen Chairman, and George S. Hillard, Secretary.

Dr Palfrey, being called upon by the Chair, stated the occasion of the meeting as follows:—

Mr. Chairman—This meeting has been convened by invitation ftom persons interested in its object, who had opportunity this morning for a hasty conference; and this numerous attendance, on such very short notice, affords the best evidence that they did not mistake the wishes of those for whom they undertook to act. The Rev. Dr. Kirkland, our revered and beloved master, departed this life yesterday morning at six o'clock. Had this annunciation been made thirteen years ago, scarcely could intelligence of the death of any other distinguished citizen have sent such a shock through this community. Down to that time he had devoted to its service the unimpaired energies of a mind of rare endowments and culture, in two important walks of public action; being in early life minister of one of the principal churches of Boston, and afterwards head of the oldest literary institution of the country. In the former office, his instructions from the sacred desk, acceptable and profitable to all, were especially prized by the best instructed minds; and into the more private walks of pastoral duty, along with the salutary influences of the holy faith which he taught, he carried those of a calm and penetrating wisdom, of a heart overflowing with all good affections. His rank here was with the most eminent among the constant and serviceable friends of good principles, good learning and good men. Mingling his beneficent light with those of a constellation of worthies now departed, he was the equal and intimate associate of Cabot and Parsons, of Gore and Lowell, of Ames and Buckminster. The affluence of his knowledge, the courtly amenity of his manners, his sparkling and instructive wit, and his sagacious and benignant philosophy, made him the delight of the social circles in which he moved. Some of the more elaborate productions of his pen, during this period, will continue to be esteemed among the gems of our American literature.

From the parochial ministry, at a very early age, he was called to the Presidency of Harvard College; a post always of high distinction, and at that period, when the institutions of this class were less numerous, of greater relative consideration than at present. Rarely has there been witnessed among us an enthusiasm like that which greeted his accession to the presidential chair. Without entering into questions touching particular measures of his eighteen years' administration of the University, I allude only to what is notorious, when I say that at no time during its history has the concourse of students to it been so great, and that at no previous time had the confidence felt in its management been evinced by so liberal an increase of public and private benefactions. The President assembled around him at Cambridge, in the places of instruction, a brilliant company of the able and accomplished men of the day, himself among them *facile princeps*. Of what the public may have owed to him for his success in training the minds trusted to his care, it is for others, and not for us to speak. But it is for us to speak, and there is not one of us but speaks from the depths of his heart, of that uniform parental friendliness which has made our relation to him to be such a bright spot in the memory of early life. It was his, in a singular degree, to unite the dignity that enforces respect and submission with the courtesy that makes obedience easy, and to temper the strictness of discipline with a winning gentleness and grace. His smile was a benediction, and his look of disappointment the most effectual rebuke. No man better knew how to abash vain pretension, and make petulance and folly understand themselves. No man was ever more delicately thoughtful of the rights of the self-distrustful young mind. Modest merit never failed to find in him a discerning and patronizing, a sympathizing and cheering friend.

The privilege of prolonging his usefulness to the limit of life was denied to this great and good man. The mysterious will of Him who puts a spirit in man, and by His inspiration gives understanding, doomed his last years to be years of infirmity and retirement. But the feeling with which of late we have had to look upon the dimmed majesty of what had been so noble, has not been one of unmitigated pain. There was still satisfaction in seeing, that, by a gracious compensation of Providence, that cheerful benevolence, which, till the day of darkness came, had been such an unfailing resource to others, was made to be a resource to himself in his own need, remaining, the deep-rooted habit of his mind, to relieve the gloom of his long twilight of weakness and affliction.

We are not now met, sir, to bewail him, for the time for his merciful release had come; we would only do the little we can to testify how we reverence and love his memory, and how profoundly we feel, that, for the glory of his intellect and the kindliness and charm of his virtues, we may not soon look upon his like again. It were unbecoming in us to lament that the heaven-endowed and heaven-destined intelligence is freed from its decayed and crushing earthly tenement. Tender and respectful as has been our sympathy with the aged and enfeebled sufferer, we cannot be reluctant to have it give place before that image of the past days of power and brilliancy, which before long will be fresh again in our minds. Meanwhile it is fit that we all stand together once more, around what was mortal of the good guide of our youth, and show, though it be by unavailing honors, our sense of those kindnesses, which, God willing, we would every one of us have desired to requite with an emulous filial devotion.

On motion of Dr. Palfrey, it was then voted, that a committee of five be nominated by the chair, to consider and report what measures are proper to be adopted by the pupils of Harvard University during the presidency of Rev. Dr. Kirkland, to testify their respect for his memory.

The Chairman nominated the following gentlemen as members of this committee:—Rev. Dr. Palfrey, Geo. Morey, Esq., Rev. Dr. Frothingham, Oliver W. B. Peabody, Esq., Rev. John L. Watson.

On motion of Dr. Palfrey, it was voted that the Chairman of the meeting be added to this Committee and be requested to act as its Chairman.

The Committee subsequently reported the following resolutions, which were unanimously adopted.

Whereas it has pleased Divine Providence to remove from this life the Reverend John Thornton Kirkland, formerly President of Harvard University, the following resolutions are unanimously adopted:—

1. Resolved, by the Alumni of Harvard University here present, that, while they bow with submission to the will of the Sovereign Disposer, who, in his own good time, had been pleased to call their late beloved and revered president from the sufferings and imperfections of this life, as we humbly trust to a higher and happier state of being, they entertain the most grateful recollection of the faithful and affectionate friend and guide of their youth; that they recall, with a melancholy satisfaction, the time when they enjoyed the benefit of his counsels, dispensed with that Christian benignity, which gave the power of persuasion even to the voice of merited rebuke; that they shall never forget the numberless acts of parental kindness received at his hands; and that, however long the period since a portion of them ceased to be the objects of his care, the feelings of filial veneration, awakened in their hearts in the morning of life, exist in undiminished strength.

2. Resolved, That these sentiments of respect and gratitude for our late President are not only entertained by those of his former pupils, who on very short notice are assembled this evening, but are shared, they confidently believe, by the great body of their fellow-students throughout the country, in whom the tidings of his decease will excite emotions not less tender, deep and sincere, than in us.

3. Resolved, That, in addition to the loss which they have sustained in the decease of their late beloved and respected president, the Alumni of the University, in common with their fellow-citizens at large, lament the loss of a distinguished member and ornament of society, a wise and good man, a learned divine, a thoughtful and persuasive preacher of the Gospel, eloquent in life as well as in doctrine, an accomplished scholar, an enlightened patriot, and an unchanging friend;—from whose heart, as from a living fountain, the kind and generous affections flowed out in a full and constant stream, cheering and refreshing all within the sphere of his influence.

4. Resolved, that our fellow-students not present, residing in Boston and the vicinity, are invited to join us in attending the funeral obsequies of our deceased benefactor and friend.

5. Resolved, that a respectful assurance of the sympathy of the members of this meeting, together with a copy of these resolutions, be tendered by the chirman and secretary to the family of President Kirkland.

On motion of Dr. Palfrey, it was Voted, That the committee appointed by this meeting be authorized to confer with any other committee which may hereafter be raised by any association or public meeting, upon the subject of offering some testimonial of respect to the memory of the late Dr. Kirkland, with liberty to call the present meeting together again.

The following gentlemen were requested to act as marshals in the funeral procession:—Messrs. S. A. Eliot, Wm. Amory, Edward G. Loring, and Robert C. Winthrop.

EDWARD EVERETT, Chairman.
GEORGE S. HILLARD, Secretary.

CHRISTIAN REGISTER.

BOSTON, MAY 9, 1840.

PUBLIC WORSHIP.

It cannot be doubted, that among the *social* means of moral regeneration and Christian improvement, the regular institutions and ordinances of religion,—institutions which we regard as divinely appointed instruments for quickening faith and conscience, and for establishing and preserving the soul in the spiritual and divine life, hold the first place. We admit there are 'diversities of operations,' diversities in the means and influences, as well as in the manner, in which the moral regeneration and spiritual developement of the soul may be effected. We admit among the diversities whatever means man may lawfully and safely devsie to touch and impress the human heart. We are willing that others should follow their tastes and judgments, that they should have as much sectarian organization and religious machinery as they like; meetings whenever and wherever they choose, and conducted as they choose; nor would we be so arrogant as to assume to ourselves infallibility to judge and decide upon the good done, or the evil flowing from these various human devices. But we fear that the tendency of these extra meetings, assemblies and efforts, especially when they are carried to any great excess, is to throw disparagement upon, to lessen the interest in, the respect for, the attachment to, those great permanent and powerful means, which God has provided and appointed in the established institutions and ordinances of his word.

Mr Peabody, in a sermon recently published, (and which has attracted considerable attention, and been thought to favor extra meetings and excitements,) says and admits, that the great objection to these extra measures and operations is, 'that they detract from the interest felt and the good effected in the ordinary ministrations of the word, so that, though striking results are produced at these seasons, there may not be in the intervals of quiet that gentle, noiseless religious growth, which the regular services of the sabbath and the sanctuary are designed to cherish.' Be this as it may, it cannot be doubted that the established institutions and ordinances of religion are the *social means*, to which God directs us, the things which he has appointed for our religious cultivation and improvement; and if faithfully attended upon and improved they cannot fail to be fruitful in their effects upon the heart and life, upon character and conduct. The sacred ministrations of the church of God, what power have they, even when feebly administered, yet being sincerely, affectionately, and earnestly administered, what power have they to subdue, to quicken, to guide us; 'to guide us when anxious and doubtful, to warn us when going astray, to reclaim us when wandering, to comfort us when troubled and afflicted.' The Sabbath stillness, the rest from labor, the quiet meditation, the solemn prayer, the voice of instruction, the words of exhortation have all a power to reach and touch and penetrate the heart, to melt it in tenderness and penitence, to quicken it to holy desires and resolutions. Do we not often feel touched in spirit, as we enter beneath the shadow of the sanctuary of our worship? Even when we have gone up, it may be, in too much of thoughtlessness and irreverence, with no motive or purpose of worshipping God in spirit and in truth, but only because appearances make it reputable, and habit has made it easy and agreeable, even then, have there not been times, when the holy quiet, the dim and shadowy light of the sanctuary, the pealing organ, the silent worshippers, the words of truth and soberness, earnestly and affectionately uttered, have there not been times when these, have conveyed to us an overwhelming sense of the divine majesty and benignity, and made our world-absorbed hearts bow in penitence and contrition, as though the very hand of the Unseen and the Eternal were laid upon our souls.

If we would really go up to the sanctuary in the spirit of faith and worship, if we would really go to quicken and express devotion, reverence, gratitude, to gather instruction and guidance, if we would really go with those motives which ough to lead us thither and enter into the service with attention and heartiness, what benefit might we not derive from it! What an impression would not every Sabbath leave upon the soul! How distinct and clear, how strong and commanding would be its influence throughout the ensuing week. Each Sabbath would then become a marked spot upon the path of time, bright through all change, a prototype of joys unknown, an earnest of better things. Is it not true,—do we not feel that these services might be to us much more than they are, if we approached them with more of reverence, if we entered into them with a more humble and earnest spirit. Alas! what reason have most of us for humiliation and sorrow, at the coldness and formality of our devotions, at the little improvement we make under the privileges and influences of the Lord's day! How often do we go up to the Temple of our God without thought and depart without emotion! How often do the words of the preacher roll over our minds, and pass away from our hearts, like a pleasant, or it may be a tedious tale, in which we have no immediate interest! How often do we go to criticise and not to worship, to be intellectually interested and gratified, and not sanctified and saved! How often is all that is left to us of a discourse, all that we can take to ourselves, simply the credit of having best marked its defects, and most ingeniously pointed out its faults! How

often when the pearl of great price has been held up to our view, have we, instead of striving to attain and possess it, sat wondering and watching, to see how it sparkles in the hands of him, who presents it. Let it not be so—In these services the Lord stands at the door of our hearts and knocks. In these he is ever ready to meet us with all holy and strengthening influences, and it cannot be doubted or denied, that if all sought this privilege with eagerness and improved it with fidelity, that if all sought to keep holy the Sabbath day, to make it a day of religious improvement and cultivation, and to carry out and apply its instructions and influences, through each ensuing week, if all would do this, it cannot be doubted or denied, it would be a presumptuous impeachment of God's wisdom to deny it, that this would be enough of social worship and instruction. We should need no other gatherings of the people, no other solemn assemblies. At any rate, let us strive faithfully to improve these. Would we commence or advance in the divine life, let our worship on the Lord's day, in the house of God, be a worship of the heart; let it not be a form but a spirit, a thing in which the thoughts and the affections really and in sincerity take a part. Let us go with reverence and solemnity. Let us hear with the ear of the conscience opened. Let us depart with the glance of inspection turned, not upon our neighbors, but upon ourselves; and let the words which we hear, so far as they are the words of truth and soberness, be earnestly and faithfully applied to our individual character and conduct. Then shall we find that it is indeed the house of God and the very gate of Heaven.

"A desultory notice of a recent Pamphlet entitled 'Two articles from the Princeton Review,'" &c. has been received. Its length would not permit of its insertion this week. It shall appear in our next.

We are obliged for want of room, to defer our remarks upon Mr Combe's Address to our next paper.

We insert a communication from a 'subscriber,' touching the course the Register has pursued in relation to certain topics. We are ever ready to receive instruction and advice, when offered in a liberal, Christian spirit. We will give attention to the suggestions made by a 'Subscriber,' and in our next paper express an opinion, as to what is, or ought to be the course of the Register, the object at which it should aim, and the rights and duty of its Editor.

CIRCULAR.

To Pastors and Superintendents of Sunday Schools.

The Directors of the Sunday School Society take this method of requesting answers to the usual form of questions proposed by them, as the basis of their Annual Report.

1. Are you accustomed to have a General Address each Sabbath?

2. What is your opinion of the value of this exercise?

3. Does your school hold any Anniversary; and what are the benefits of such celebrations, when held?

4. What is the effect of your Library on the minds and character of the children?

5. Do your Teachers in general, inculcate peculiar doctrinal opinions; or prefer simply to awaken 'the spirit of truth?'

The annual meeting will occur on the 27th of May. In order that your replies may be incorporated in our Report, it is necessary that they be received on or before the 15th of the month.

In behalf of the Directors.

A. B. MUZZEY.
Cor Sec'ry of S. S. Society.

Cambridgeport, April 16, 1840.

RELIGIOUS INTELLIGENCE.

Unitarian Society in Chicago.—By a passage in the Chicago Daily American of April 14th, it appears that the Unitarian Society there continues in a thriving condition. For sometime past they have had the ministrations of Mr Harrington, from Boston. The American, referring to the close of his services there, says:—

'Mr H. preached his farewell discourse to a small but growing congregation in this city last Sunday night. It was a chaste and interesting sermon and reflected much credit on the head as well as the heart of the author.

We understand he has done much during his short sojourn in the city to gather together and more firmly establish the Unitarian Society, and leaves with the good will and regret of all.'

*** The Ladies Sewing Society in the first Parish in Dorchester, Rev. Mr Hall's, have given $30 to the American Unitarian Association, to constitute the lady of their pastor, Mrs Sarah E. Hall, a life member.

Trinity Church, Boston.—Monday afternoon, the Rev. Alonzo Potter, D. D., formerly of St. Paul's Church, now of Union College, Schenectady, was unanimously elected Rector of Trinity Church in this city, at the largest meeting ever held by the proprietors of that Church.—*Transcript.*

Shurtleff College.—The Rev. Howard Macolm, late [illegible] ty, has been elected President of Shurtleff College, Alton, Illinois. This institution takes its name from Dr Benjamin Shurtleff, of this city, who contributed liberally for its foundation, and the establishment of Professorships of Oratory and Belles Lettres.

American and Foreign Bible Society.—This is the name of a Society formed in this country within a few years past by the Baptists, who have withdrawn their support from the American Bible Society, because the Directors declined publishing a Sectarian translation of the New Testament for distribution by the Baptist missionaries in India.

The anniversary meeting of the American and Foreign Bible Society was held in New York on Tuesday 28th ult. We are informed that the Society has been engaged in circulating the Bible in Germany, Greece, Hindostan, Burmah, China and among the slaves. The receipts of the year were less than usual, but this it was thought might be accounted for 'without supposing any diminution of friends or zeal.'

After the acceptance of the Report, the following extraordinary resolution was moved by Prof. Eaton of Hamilton Seminary, and seconded by Rev. Mr Malcom.

Resolved, That the fact that the nations of the earth must now look to the Baptist denomination alone for faithful translations of the word of God, a responsibility is imposed upon them, demanding for its faithful discharge, an unwonted degree of union, of devotion, of strenuous and persevering effort, throughout the entire body.

India Missions.—Among the American missions in India is one at *Futty Ghur*, far up the Ganges. This mission was established in 1838 by Rev. H. R. Wilson, in the employ of the Presbyterian Church. Rev. J. L. Scott, who has recently been appointed to this mission, on his arrival there wrote to the Presbytery of New-castle. From his letter we select some interesting statements.

Futty Ghur is about 200 miles above Allahabad, on the Ganges. It is a pleasant station and as healthy as any in that part of India. The station is within about three miles of Furrukabad, a city of 80,000 souls. In the small district around of the same name, we are told that there is a population of 500,000.

At this station there is an orphan school consisting of about 110 children, nearly an equal number of boys and girls. The expense of the whole school is about $100 a month. It is supported by contributions of the European population. There is on hand at present a fund of $2500 for this purpose. It is the intention to train up some of these orphans as future missionaries to their brethren.

As another means of influence and usefulness, a school has been commenced in the city of Furrukabad. The school is favored by the civil authorities. The result is yet to be learnt, though prospects are encouraging. If they succeed in their object it is their intention to have the school as much as possible on the plan of the Scotch mission school in Calcutta, which is considered by the missionaries as one of the most effectual means of Christian influence.

Missions in Asia Minor.—Much opposition has been made of late to the American missions in Asia Minor. At Broosa the Greek Bishop gathered up all he could obtain of the Bible and other books, scattered by the missionaries, and burnt them, and so threatened the people who encouraged them, that the missionaries are obliged to give up their houses and obtain rent of Mohammedans, who stand in no fear of the ecclesiastics. It was thought at one time, that the mission must be abandoned. But at present all things are quiet. The missionaries are preparing translations of Tracts in Turkish. Five, viz., the life of Moses, of Abraham, of Elijah and Elisha, of Samuel, and of Daniel, are already in a course of publication, both in the Greek and Armenian character.

Burmah—State of Missions.—In a recent letter from Mrs Judson, under date, Maulmain, Nov. 24th 1839, we learn that great discouragements hang over the missions of Burmah. The open preaching of the Gospel and the public distribution of books is expressly forbidden by Government. 'There is not now,' says Mrs J., 'in that vast empire (Burmah Proper) a solitary missionary to point her sons and daughters to the cross. The few members of the church at Ava scarce dare to own themselves Christians, so exposed are they to Government persecutions.'

An edition of the Bible, translated by Mr Judson, into the Burmah language, has been published in 4 vols. 8vo. and is nearly all distributed. Another edition of the same is now in a course of publication, in one vol. quarto. It is advanced as far as Psalms. As the printing advances, it is revised by Mr Judson and two thorough Burmah Scholars, both Christians.

Missionaries to New South Wales.—During the past year, the London Missionary Society sent out several missionaries to be employed on the islands called the New Hebrides. A letter dated Sidney Dec. 1st, 1839, informs us that two of these missionaries, Messrs Williams and Harris, had been murdered and eaten by the natives of the island called Ewomango. The account is given by Mr Cunningham, who accompanied them, and who escaped to the boat and was saved.

Instruction of Southern Negroes.—We learn, from the Charleston (S. C.) Observer, that in Liberty county, Georgia, an Association exists for the Religious Instruction of the Negroes of that county. By extracts, given in the Observer, from the fifth annual report of this association, it appears, that an extended system of instruction is pursued, and with very encouraging success.

Schools for religious instruction are held on the afternoon of the Sabbath. In seven plantation schools, in the county, the average attendance of negro children and youth is from 450 to 750.

The good effect of the schools is said to be decidedly perceptible in the course of a single year.

DOMESTIC.

Western and Albany Rail Roads.—The Evening Gazette gives the following account of the arrangement which has been made by the Directors of the Western Rail Road, for early accomplishment of the very important object of completing the extension of that road to Albany.—*Dai. Adv.*

'The Delegates from the Western Rail Road Corporation to Albany and Troy having returned, we learn with great pleasure, they have accomplished the objects of their mission in a manner satisfactory to themselves and their constituents. A contract has been made between the Western Rail Road Corporation, the Albany and West Stockbridge Rail Road Company and the City of Albany, by which the connecting link of the Rail Road between Boston and Albany, is to be built by the former Rail Road Corporation from funds to be realized from the sale of the bonds of the City of Albany. When the road is finished, a lease of it is to be granted forever to the Western Rail Road Corporation, at a rent of seven per cent. per annum, one per cent. to be applied to the creation of a sinking fund, to be accumulated until it amounts to a sufficient sum to purchase the road. This arrangement was yesterday confirmed by a unanimous vote of the Directors of the Western Rail Road Corporation, and a corps of Engineers nominated to take charge of the work, which we learn will be commenced forthwith, and completed in season to open a continuous line from Boston to Albany early next season.

'The Cars on the Western Road have this season made several passages between Springfield and Worcester in two hours 35 minutes, stopping at seven different depots upon the line; at this rate they will next season make the passage between Albany and Boston in nine hours so that a traveller may breakfast in one and take a fashionable dinner in the other. Even now passengers who leave Boston in the morning train arrive at New Haven before sunset.'

The Committee of the Western Rail Road Corporation, by whom this arrangement was negotiated with the authorities of the city of Albany, were received with much attention in that city, and the objects which they had in view were promoted with the utmost liberality. The Evening Gazette adds—

'The people of the West look with great interest to the completion of this road. The winter now puts a seal upon their commerce and their communication with the sea; they will soon secure a new and most important outlet open throughout the year.

'The Delegation to Albany was composed of the following gentlemen:

E. H. Derby, Boston. P. P. F. Degrand, Boston. A. T. Lowe, do. George Bliss, Springfield. S. S. Littlebale, Boston. Charles Stearns, Springfield. Amassa Walker, Boston Lem'l Pomeroy, Pittsfield

'The contract they have made ensures the prompt completion of the Road to Albany, a uniform management of the entire route when complete, and obviates all risk of interference from abroad, while the liberal views of the officers of the Road promise cheap as well as rapid travelling, and a large accession to the business of the city.'

[From the Daily Advertiser.]

CURE OF DISTORTED LIMBS.—We are happy in publishing the following voluntary testimonial to the success of Dr Brown, of this city, in a branch of his profession to which he has devoted his particular attention.

AUGUSTA, Maine, April 24th, 1840.

JOHN B. BROWN, M. D. Belknap street, Boston.

Sir,—I should have written to you much sooner if I had known your given name and address, which I have just learned.*

It is with feelings of the most respectful gratitude that I now acknowledge the benefit received, from your aid to my little daughter's feet. The happiness naturally felt by a parent, who finds his deformed child return to him, perfect, was much heightened by the doubts I had previously entertained of such success—*such complete success.* I shall feel myself your debtor as long as I live, and teach my child to speak your praise, (which she seems much disposed to do now. She thinks Dr Brown can cure everything.)

From walking on the outside of her feet with toes in and inclining backwards, she now walks toes out, in the natural way, and perfectly on the soles of her feet; we took off her boots for a few moments and put on shoes—the better to test the improvement—and she walked about the room as if nothing had been the matter, with the exception that she walked with her feet wider apart; owing, I suppose, to the yoke she generally wears.

We have been visited by many parents who have children afflicted with turned feet; and the most eminent physicians of this place, and all acknowledge the CURE complete. One medical gentleman of high standing made a remark, with which I beg to close my letter viz. 'The operation, and *treatment* of operations of this kind can be performed *but once*, and it is all important that it should be, when done, done well.'

I am, Sir, with the greatest respect,
Your very obedient humble servant,
GILBERT H. O'REILLY.

* This child was operated on the 10th of Dec., 1839, at the house of Dr John Randall of this city. She is a daughter of a niece of Dr R.'s, and was brought from Augusta by his request and at his expense. This accounts for her father's not knowing Dr B.'s address.

Deaths by Intemperance.—We copy the following distressing account from the Maine Wesleyan Journal of the 1st inst.

On Wednesday the twenty fifth ult. Joshua Hutchens, about sixteen, and Asa Grace, a little over sixteen years old (living with William Ham, 4th, of Shapleigh,) went to work for a retailer of ardent spirits; and, having finished their day's work, they called at the store and got their allowance of rum—afterwards they were furnished with more; and a little after dark they started reeling and staggering for home. (The night preceding there had fallen about twelve inches of snow.)

The next morning Hutchens was found in the road about one third the way home, fallen with his face in the snow, a stiffened corpse! ! A messenger was sent to inform Mr Ham—but, on his way, about three fourths the distance from the store to Mr. H's, the messenger found Grace lying with his face in the snow, by the side of the path, Dead! ! Grace was a brother to Mrs. Ham.

Their bodies were immediately removed to Mr Ham's and an inquisition was taken before Samuel Allen, Esq. one of the Coroners for the county of York. The jury rendered their verdict, (nem. con.) 'That the said Asa Grace and Joshua Hutchens came to their death by the excessive use of intoxicating drink obtained at the store of Moses Goodwin Jr. at Shapleigh aforesaid, and subsequent exposure to cold in attempting to go home.'

What must be the reflections of the retailer who was the instrument of their death? If his conscience is not already seared as with a hot iron, it must render the future a life of burning shame and remorse.

The event has given as might be expected, great activity and energy to the efforts of the friends of Temperance in that region. The funeral ceremony of these young men was attended by an immense concourse of people, notwithstanding the weather was very inclement. A great sensibility to the evils of intemperance has been excited throughout that community.

Magnetic Observations.—We have given already some account of a plan which has been undertaken recently by the Royal Society, with the encouragement of the British Government and the East India Company, for making a regular series of magnetic and other observations at stated periods during the next three years, and in stations established in many parts of Europe, Asia, and the British dominions in North America. An invitation was given to the American Academy of Arts and Sciences by the Royal Society, to assist in carrying into successful execution this great scientific enterprise, and we are happy to learn that the Academy have liberally complied with the request, and have appropriated the sum of one thousand dollars for purchasing the instruments required for the observations. An arrangement has been made between the Academy and the Corporation of Harvard University by which those instruments, which have just been ordered, shall be placed in the buildings recently erected at the University for astronomical and other observations, and a series of magnetic and meteorological observations made with them by the gentlemen who have the direction of the Cambridge observatory, in correspondence with the instructions furnished by the Royal Society and in cooperation with their own observers.—*Boston Daily Adv.*

From Sierra Leone.—British brig James Hay, Leavitt, arrived at New York on Friday, in thirty three days from Sierra Leone, reports that the Baltimore built schooners Asp and Lark, both from Havana with outward cargoes, had been taken by the British cruisers, brought into Sierra Leone, and were there condemned. A New Orleans schooner had also been taken, and given up to the United States schooner Grampus, to be taken to Boston for trial. Capt. Leavitt further states, that during the six weeks he lay at Sierra Leone, eighteen fine brigs and schooners were taken, brought into port, condemned, and broken up.

Mr Cunard's Steamers.—The Halifax (Nova Scotia) Haligonia of 21st ult. says:—

A report spread through the town a few days ago, that the first steamer was not to leave England until the first of July,—this, we believe, was unfounded. From a Montreal paper, we learn that the Unicorn is to sail on the 25th of April, commanded by Captain Walter Douglas, and that, after the first voyage, she is to ply between Picton and Quebec. That the Britannia will leave for this place about the 15th of May, and that the Acadia, Columbia, and Caledonia will follow.

FOREIGN.

From Europe.—By the packet ship Silvie de Grasse, at New York, from Havre April 9th, Paris papers to March 31 have been received. The news they bring we give, as prepared by the Boston Daily Advertiser.

The French government had received by telegraph, the news of the occupation of the town of Cherchel, by the French troops in Africa, without resistance from the Arabs. A telegraph despatch from Toulon, also announces an action of some importance between the French troops and Arabs at Oran, as follows:

The Maritime Prefect to the Minister of the Marine. On the 12th, the Spahis of Oran and a battalion of the 1st regiment of the line having made a sortie from Miverghin, had to sustain, at half a league from the camp, an obstinate conflict, from ten in the morning till five in the afternoon, with several thousands of Arabs, who came to carry off the cattle of the Douairs.

Our loss was forty four killed and fifty one wounded. That of the enemy is estimated at 400 killed. We remained masters of the field of battle. The commandant of the Marine of Algiers, announces the voluntary surrender of Collo.

The news of the declaration of war against France by the Emperor of Morocco was not positively confirmed. The government had received no official information of it.

The States general of Hanover, had assembled, and there were present of the second chamber thirty eight deputies, who took the oath. On the 23d, a project of a constitution was submitted to the Chambers. It consists of eight chapters, and prescribes much in detail the functions of the various departments of the government. The Legislatures are to continue for six years. The states to be assembled every three years. At every session a table is to be submitted to the States of the receipts and expenses of the royal treasury. The States are to have the right to examine and control, as well as to vote the budget.

A telegraphic despatch from Bayonne, announced the intelligence from Spain, of the capitulation of the Fort of Castellote, after a vigorous resistance, on the 26th. The garrison surrendered at discretion. The news from Madrid is to the 21st. A modification of the Cabinet was still talked of but not effected. It was said that three of the Ministers would retire. There were appearances of the establishment of a third party in the Cortez. Doubts were expressed of the fate of Cabrera. Some letters said that he had gone into Catalonia, others that he had embarked on board a smuggling vessel, or at any rate had renounced the struggle.

From England.—England news of April 3d has been received by way of Halifax. The information received is thus condensed, in the Boston Courier.

The news from the continent is of course no later than that given above, and the Halifax papers give no commercial or maritime intelligence.

No improvement had taken place in the manufacturing districts. The weather was very favorable for agricultural purposes.

The following ships of war were fitting for service:—The Cambridge 78; Vanguard 84; Rodney 92; Magiciene 24; Champion 24; Pearl 24, and several others, and some steamers.

It is stated that the weather was extremely inclement in France. There was snow almost every day in Paris. Provisions continued dear, and much distress prevailed.

The London Times of March 31, says, that ministers are in a great fright about Sir J. Graham's motion on the subject of China. The most peremptory circular ever issued by a minister, had been sent from the office of Lord John Russell, demanding the attendance of every ministerial partizan in the division of the 7th April. The Cabinet (says the Times) is puzzled as to the best course to pursue in its present crisis. Some of the ministers propose that they should abide the result of the divisions, and if beaten, resign. Another section, it will be better to dissolve the House before the day of debate, and thus procure a little longer reign. The ultimate decision had not been announced.

In the House of Commons, April 1, Capt. A'Court, having inquired whether any despatches had been received from China, respecting the late naval action there—Admiral Adam replied in the affirmative, and said they would be laid upon the table.

Later from England.—The Steamship, great Western, which has been for some days looked for, arrived at New-York on Sunday morning last. London papers to April 18th are received by her.

The following statements we quote from the Daily Advertiser.—

An order in the Council, which is a virtual declaration of war against China, was issued on the 3d of April, and laid before the Parliament on the 14th. It announces that orders have been given that satisfaction and reparation shall be demanded from the Chinese Government for the late injurious proceedings of its officers towards the officers and subjects of the British Queen, and that to obtain such satisfaction and reparation the vessels and cargoes of the Emperor and his subjects will be detained, and if satisfaction be refused, they will be confiscated and sold.

Late news had been received over land from India and China, viz. from Calcutta to Feb. 19, Bombay to the 29th, and Canton to the 7th. The state of affairs in China was not materially changed.

There was not the least prospect of the Chinese government changing their purpose of stopping the British trade, unless compelled by force.

The debate in the House of Commons on Sir James Graham's motion to censure Ministers for imprudence and neglect in the affairs of China, terminated in a vote of 262 to 271, being a majority of 9 in favor of Ministers.

Lord Auckland arrived in Calcutta on the 11th of February, and was actively engaged in forwarding and completing the preparations against China. The expedition was to be ready by the 1st of May, but it was the opinion of the best informed persons that the object of the Government General was rather to alarm than to subdue the Chinese, and to bring them to a proper sense of the value of English commerce and friendly relations.

The French Ministry have recommended to the Chamber of Deputies liberal grants in favor of several lines of rail road, either by loans or by a subscription to one fifth of the stock; viz. to the Orleans Rail Road, 16,000,000 francs; to the Strasburgh and Basle 12,000,000; the Audreux and Roanne, 4,000,000; the Montpelier and Nismerl, 14,000,000; and the Valedciennes and Belgium. 6,000,000.

NOTICE TO SUBSCRIBERS.

The publisher of the Christian Register feels under the necessity of earnestly urging attention to their bills, on those subscribers whose accounts are of one or more years standing. The amount remaining unpaid on the books, is unusually and very inconveniently large at this time. It is easy to perceive, that a few hundred subscribers, by inadvertently holding back their payments for several years may seriously embarrass a publisher. So far as this is the state of our own list, we attribute delays—with the exception of those at the South and West, occasioned by derangement of the currency—almost entirely to inadvertence. We believe that a kind and respectful word, and that only, is necessary, to insure all the relief we need.

Receipts by mail shall be promptly acknowledged.

NOTICE.

The 'Worcester Sunday School Society' will hold its Annual meeting at Worcester, on Thursday the 21st inst. The Teachers will meet at Thomas' Hotel at 11 o'clock. The public services will commence at 1 o'clock, P. M. An interesting meeting is expected; and it is hoped that there will be a full attendance of those who are interested in the Religious Education of the young.

By order of the Board of Directors.

RUFUS P. STEBBINS,
Sec. W. S. S. Society.

Leominster, May 2nd., 1840.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the American Unitarian Association, would give notice to the Auxiliary Associations, that all sums due to the Parent Association, must be paid to the Treasurer, Henry Rice, Esq., 68 Milk Street, on or before the 20th of May, as his Annual Report will be made out at that time.

Boston, April 15th, 1840.

PARTICULAR NOTICE.

All sums due from subscribers to the Independent Messenger, for the year 1839, must be paid to John Thornton or David Reed.

Boston, April 25th, 1840. tf

To the members of the Convention of Congregational Ministers.

The Committee of the Congregational Charitable Society to relieve the families of deceased clergymen, appointed to nominate its beneficiaries, request information from ministers and others on this subject. The age, the amount of property and of income, the number of children dependent on their mother, the sex and age, the ability of the widow to help herself, and the help she receives from others, are subjects on which the Committee require precise information. This information must be communicated to Professor Palfrey of Boston, on, or before Saturday, 16th May next, or to

JOHN PIERCE of Brookline,
Chairman of the Committee.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, and Hillsboro', Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of those societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city on Thursday evening, Apr. 30th, by Rev. J. T. Sargent, Mr George Colbath to Miss Eliza M. Eaton.

In this city, on Thursday morning last, by Rev. Mr Bartol, Mr Francis T. Cordis, of the firm of Horton and Cordis, to Miss Ruthy Ann, daughter of Jonathan Prescott, Esq.

In this city, by Rev. Mr Pierpont, Mr Edward R. Mayo to Miss Nancy Pierce Reed.

In this city, on Sunday evening, by Rev. Mr Young, Mr George W. Peirce to Miss Susan Hutchings.

In Chelsea, by Rev. S. D. Robbins, Mr Robert Wier, of this city, to Miss Eunice, daughter of Chas. L. Turner, Esq. of Turner, Maine. Mr Nahum Lord to Miss Catharine R., daughter of Mr Read Taft.

In Philadelphia, by Rev. W. H. Furness, Mr Richard Jenks, of New York, to Miss Hannah Barnard, of Deerfield, Mass.

In Alton, Ill. Dr. Ebenezer Marsh, to Miss Mary Stanford, daughter of Capt. Sylvanus Caldwell, of Ipswich Mass.

DEATHS.

In this city, 5th inst. Francis, son of Mr Henry Andrews, 9.

6th inst. of consumption, Mrs Caroline Ann, wife of Mr Charles Goddard, 29.

Mrs Elizabeth Short, 68.

Mr Paul Carter, 62.

In Beverly, on Sunday last, Mrs Barrett, wife of Mr Thomas Barrett, 75. On Monday, Mr Nathaniel Lovett.

In Andover, on Tuesday last, Mrs Susanna Kittredge, widow of the late Hon Thomas Kittredge, 86.

In Fairfield, Vt., Rev Benjamin Wooster, 77. At the age of 14, he entered the revolutionary army, and served his country for a period of four years. In '98 he was ordained pastor of the church at Cornwall; and after a ministry of five years, removed to Vermont, and in 1804, was installed over the church in Fairfield, which relation he sustained at the time of his death.

SUNDAY SCHOOL LIBRARIES.—BENJ. H. GREENE 124 Washington street, informs all those interested in Sunday schools, that he has made large additions to his assortment of Books for Sunday School Libraries. At his Depository may be found a very extensive variety of books, suited to all ages and conditions, and particularly to those who are the subjects of Sunday school instruction. Those at a distance, by sending directly to him, may depend on their orders being promptly answered, and if requested, a liberal credit will be given. The following are among the most useful and popular books, (both new and old) now on hand.

The Boy's Talisman.
American Juvenile Biography, containing viz. Life of Columbus, Cortez and Pizarro.
Eleanor Moreland and other stories.
Well Bred Boy.
Ramble's England.
Ramble's Scotland.
Picciola.
Little Family.
Holiday Stories.
Book of the Months.
Social Amusements.
Moral Lessons and Stories.
Brothers and other Tales.
Means and Ends.
Hoary Head.
Tales of a School Room.
The Sunday School.
Helps to Young Christians. By Whitman.
The Sunday School Teacher, in bound vols.
Beloved Disciple.
Sketches of Wm. Penn.
Shanty the Blacksmith.
Life of Jacob and Joseph.
Life of Moses.
Rolling Ridge.
Temperance Tales, 6 vols. bound.
Pleasing Moralist.
Jack Lawrence.
Jack Halyard.
Little Henri.
Bear and Forbear.
Sequel to Well Spent Hour.
The Warning.
Parley's Bible Stories.
Rollo Books 10 vols.
Ware's Sunday Library, 4 vols.
Instruction from Trees and Flowers.

may 9

CHAPEL HYMN BOOK.—Third edition of the Chapel Hymn Book, corrected and stereotyped, just published. This Hymn book contains 437 hymns neatly printed on good paper, and in strong binding for 31 cts. It was prepared for, and is now used in the Chapels for the ministry at large. Also in Vestry and social meetings. And as it contains a number of hymns suitable for Sunday schools, it has also been adopted in some of these schools. Published and for sale by SIMPKINS, 21 Tremont Row. march 7

UNITARIAN TRACTS.—No 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.

No. 138. The Unitarian Reform. By Rev. J. F. Clarke.

No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.

No. 140. On the Atonement. By Edward B. Hall.

No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.

No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.

No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.

No. 144. Mystery, Reason and Faith by E. Peabody.

No. 145. Who was Jesus Christ, by George F. Simmons.

No. 146. Jesus Christ the Chief Corner Stone, by George R. Noyes.

No. 147. How to Spend a day by H. Ware Jr.

No. 148. Life and Character of Aaron Bancroft, D. D. by Alonzo Hill.

No 149. The Atonement. By E. S. Gannett.

No. 150. Thoughts for the New Year, on the Duty of Improvement. By Henry Ware jr.

No. 151. The Moral Power of Christ's Character. By Ephraim Peabody.

No. 152. Christian views of Human Suffering. By William E. Channing.

No. 153. Watch and Pray. By R. C. Waterston.

The Tracts of the American Unitarian Association, bound in twelve volumes, can be had of the publishers, JAMES MUNROE & CO., at the low price of 75 cts. per volume. may 9

DOMESTIC EDUCATION, by Dr Humphrey.—Domestic Education by H. Humphrey, D. D. President of Amherst College.

'For I know him that he will command his children and his household after him and they shall keep the way of the Lord.' Gen. xii. 17. Just published, for sale by J. MUNROE & CO. 134 Washington street. may 9

BOOKS IN PRESS.—Strive and Thrive, by Mary Howitt, 18mo. Guizot's Essay on the Influence and Character of Washington—Hints to Sunday school Teachers, by T. B. Fox—The Airs of Palestine and other Poems, by John Pierpont—Pierce's Calculus.

Pierce's Plane and Spherical Trigonometry and Analytical Geometry, adapted to Bowditch's Navigator for the use of Colleges and Naval schools of the United States

Proverbes Dramatique, a new edition, by H. W. Longfellow. JAMES MUNROE & CO., 134 Washington street. may 9

GREENWOOD'S LIVES OF THE APOSTLES.—Lives of the Apostles, by F. W. P. Greenwood, to which is prefixed a Life of John the Baptist. A few copies being balance of the edition at a reduced price, by J. MUNROE & CO. 134 Washington st. may 9

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QUARTO BIBLES FOR $2—Good paper and type, strongly and neatly bound; School Bibles, Pocket Bibles in plain and extra bindings; Octavo Bibles, fine edition, $2 and upwards; elegant Oxford Bibles, with clasps, pocket size; Octavo do, Turkey Morocco, gilt; common Bibles and Testaments, all descriptions for sale by the dozen or at retail at TICKNOR'S. m. 9

THE USEFUL ARTS—By Dr. Bigelow.—The Useful Arts considered in connexion with the applications of Science; with numerous engravings, by Jacob Bigelow, M. D. 2 vols.

CHARTISM—By Thomas Carlyle.—Just published, Chartism, by Thomas Carlyle. Sold for the benefit of the author.

COMBE'S PHILOSOPHY.—Lectures on Moral Philosophy, delivered before the Philosophical Association at Edinburgh, by George Combe. Just published. For sale at TICKNOR'S. m 9.

RICH SILKS.—E. F. NEWHALL, 141 Washington street has just received 2 cases Rich Silks of superior quality, new style.

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PROVERBIAL PHILOSOPHY.—Being Thoughts and Arguments Originally Treated.—'*Power hath ordained nothing which Economy saw not needful.*' By M. Farquhar Tupper. In Press, will be published next week by JOSEPH DOWE, 22 Court street. m 9.

NORMAL SCHOOL AT LEXINGTON.

THIS Institution is designed to prepare Female Teacher. Connected with it, is a model school for practice. The academic year is divided into 3 terms of 15 weeks each. There will be a vacation in April, August and January. The first term of the second year will commence on the *first* of May next. Candidates for admission must present themselves at the school at the commencement of the Term. They must bring a certificate of good moral and intellectual character, must be at least 16 years of age,—pass a satisfactory examination in the Common Branches, and declare it to be their *intention* to teach. The shortest time for which pupils are admitted is one year Qualified pupils may have leave of absence to teach in the summer term, if it is desired. A full course is 3 years. Board $2 per week. Tuition gratis.

apr 25 C. PIERCE, *Principal*

DENTIST.—GEORGE H. GAY, Surgeon Dentist, No. 252 Washington Street. m 28

WANTED.—A man well acquainted with the Confectionary business to take an establishment in the country, principally for making candies. Good testimonials will be required. Inquire at 135 Washington street. apr 25

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CHARTISM—by Thomas Carlyle. 'It never smokes but there is fire.'

This day republished from the London edition, for the Author's account—by C. C. LITTLE & J. BROWN. may 2

WESTBOROUGH SEMINARY FOR YOUNG GENTLEMEN.—The Westborough School Association having been incorporated by an Act of the Legislature the past season, have made arrangements with the Rev. P. S. Eaton of Andover, to commence a permanent Male Seminary and Family School, in the house known to the public as 'Wessonville House, in Westborough. The location is one of the pleasantest in the region; about one mile from the village, with a garden and spacious play-grounds, connected with it, and ample accommodations for boarding. Mr Eaton has been long and favorably known to the public as a teacher, and the accompanying recommendations will assure parents, as with other testimonials, they do the Association, that full confidence may be placed in his instructions, and in his influence over their moral conduct, and general deportment. Mr Eaton will take charge of the establishment, and will receive pupils into his family over whom he will extend a constant, and paternal supervision in their hours of relaxation as well as study. He designs to make teaching his sole business and will devote his whole time to his pupils. He will be assisted by a young gentleman who has had experience in the business of teaching and is well qualified to instruct in sacred music. The school year will consist of four quarters of eleven weeks each. The first quarter will commence on *Wednesday 3 day of June next.* The tuition from $4,00 to $6,00 per quarter, in advance. Tuition, board, washing, mending, lights &c. for those constituting the Family school, will be $40,00 per. quarter, or $150,00 the four quarters. Reference may be made to the following gentlemen who have in years past had children under his tuition viz Hon. Josiah Quincy, Cambridge, Rev. Professors Woods and Stewart, Andover, Hon. Judge Williams, Taunton, Rev. Dr. Tuckerman and Lowell Mason Esq. of Boston. Also Rev. Dr. Edwards and Rev. S. Fuller Jr. Andover and Rev. Samuel Barrett of Boston, who have expressed their decided approval of his plan of instruction.

Also to Hon. A. D. Foster, Worcester, F. W. Ward Shrewsbury, Thomas Dickinson Esq. Holliston, Daniel Denny Esq. Boston, Rev. C. B. Kittridge, and Rev. A. Harvey, Westborough.

Testimonial. The undesigned, former pupils of Mr Eaton at Phillips Academy in a course of preparation for college, bear cordial and confident testimony to his fidelity, zeal, accuracy, and success as a teacher, and would express their highest confidence both in his literary and other qualifications to conduct such a school, as he proposes, in a manner entirely satisfactory to parents and guardians, and eminently beneficial to his pupils. Hubbard Winslow Pastor of Bowdoin street Church, S. Aikin Pastor of Park Street Church. Edmund Quincy; Seth Bliss, Leonard Woods, President of Bowdoin college, Maine.

Per order of Association.

E. M. PHILLIPS *Secretary.*

Westborough, May 9.

STOW ACADEMY.

THE Summer term of this school, now under the charge of Mr J. W. Brown of Framingham, has just commenced. Instruction will be given in the languages, and in the common and higher branches of English education. The situation of the Academy is pleasant and retired. It is easy of access by stage, from Boston, Worcester and Lowell, and is distant from Boston 25 miles.

Connected with the school is a neat and convenient boarding house, occupied by Rev. J. A. Kendall, who will spare no pains to make the children placed in his family, contented and happy, and who will pay proper attention to their moral and religious culture.

Board.—Misses $1 50; Boys $1 75 per week. Tuition per quarter, of 11 weeks, English branches $4 00; Languages $5 50. Scholars may enter the school at any day and be charged for the time they remain. If desired, private instruction will be given at the boarding house.

References.—Rev. A. B. Muzzey, Cambridge port; Rev. B. Frost, Concord; Rev. Wm. Barry,

POETRY.

[From the German of Stolberg.]

TO THE SEA.

Thou boundless, shining, glorious sea,
With ecstacy I gaze on thee,
Joy, joy to Him, whose morning beam
Kisses thy lip, bright ocean-stream!

Thanks for the thousand hours, old sea!
Of sweet communion held with thee,
Oft as I gazed thy billowy roll,
Woke the deep feelings of my soul.

Drunk with the joy, thou deep-toned sea!
My spirit swells to Heaven with thee;
And sinking with thee, seeks the gloom
Of Nature's deep mysterious tomb.

At evening when the sun grows red,
Descending to his watery bed,
The music of thy murmuring deep
Soothes e'en the weary earth to sleep.

Then listeth thee the evening star
So sweetly glancing from afar,
And Luna hears thee when she breaks
Her light in million-colored flakes.

Oft when the sultry day is o'er,
I seek with joy the sounding shore,
Sink on thy boundless, billowy breast,
And cheer me with refreshing rest.

The Poet, child of heavenly birth,
Is suckled by the mother earth;
But thy blue bosom, holy sea!
Cradles his infant Phantasy.

The old blind minstrel on thy shore
Stood listening to the eternal roar;
And golden ages long gone by,
Swept bright before his spirit's eye.

On wing of swan the sacred flame
Of melodies celestial came,
And Iliad and Odissey
Rose to the music of the sea.

C. T. B.

THE MOTHER TO HER SICK CHILD.

Sleep on, my boy, and o'er thy fevered brow
May gentle angels keep their silent watch;
May he who is the Lord of angels bend
His pitying eye, and give thee soothing sleep.
Oh! may he breathe around thy languid form
Benignant health, if such his holy will;
Yet good that holy will, though sickness sore
Should linger—even sickness unto death!
My child, my treasure, I have given thee up
To Him who gave thee me! ere yet thine eye
Rested with conscious love upon thy mother,
Long ere thy lips could gently sound her name,
She gave thee up to God; she sought for thee
One boon alone, that thou might'st be his child;
His child sojourning on this distant land,—
His child above the blue and radiant sky.
'Tis all I ask for thee, beloved one, still
Perchance, in some fond hour, this heart may wish
High intellect to beam around thy brow,
And all that earth counts joy to tend thy steps:
Perchance I wish thy bright blue eye may cheer
The remnant of my solitary path,
That I may watch thy opening character
Expanding like thy father's, bright and pure,
The Christian and the scholar; yet, my boy,
All these fond wishes of thy mother's heart
Are merged in one, that thou may'st be His child,
His own devoted child to spread his glory;
Whether in earth's dark places or on high,
In labors such as holy angels knew.
And he will hear the prayer,—He will accept
The offering He hath strengthened me to make.
Even thus, of old, a babe was offered up—
Young Samuel, for the service of his temple;
Nor he refused the boon, but poured on him
The anointing of all gifts and graces meet
For his high office. So may'st thou, my child,
In thine own humble sphere, be consecrate.
Sleep on, then, dearest; safe from peril—safe,
Though sickness be thy lot. In life or death,
Be but His arms around thee, thou art safe.
Oh! it is bliss to live, even on earth,
Laboring for him—gathering His elect in,
From a dark sinful world, to his dear fold!
And it is bliss to die—to soar on wings
Of seraph to His bright, celestial throne,—
To bend, adoring, at the fount of light,—
To dwell for ever in its blaze! My child,
This is the blessedness I ask for thee.

MISCELLANEOUS.

THE WANING AND WAYING OF POPERY.

The latter half of the last century witnessed extensive abridgments of the Papal authority. In Spain, the most blinded and bigotted of nations under its sway, the Pope conceded to the King, by the two concordats of 1753 and 1771, the presentation to all consistoral benefices, he gave up his old rights of disposing of the property of deceased prelates, and the revenues of vacant benefices, while arrangements were made to prevent the introduction of bulls obnoxious to the government. Naples also claimed the right of nominating the bishoprics, and by a concordat in 1791, the Pope contented himself with presenting three candidates for the King's choice. In the Netherlands the chapters elect the bishops, a list of candidates being first presented by them to the King for his approval, the Pope retaining only a confirming power. Bavaria is more untrammelled, for Pius VII resigned there for ever the right of naming to the vacant archbishoprics, bishoprics, and deaneries, the prelates being also bound to give the inferior benefices in their patronage only to persons agreeable to the monarch. Austria still more completely threw off the Papal shackles, by making the ecclesiastical law to depend upon the civil power, depriving the Pope of his ancient privileges, such as collating to benefices, establishing new feasts, exempting convents from jurisdiction, granting dispensations as to marriage, and commuting pious foundations. Let it, however, be remembered, that whatever changes may have transpired in the Romish church as to discipline, its doctrines remain precisely what they were—here there has been no alteration. When Bossuet and Leibnitz were in correspondence about the reunion of the Lutheran and Catholic churches, the bishop of Meaux distinctly stated, that though in matters of discipline, or any other matter, distinct from faith, the church of Rome would show the utmost indulgence to the Lutherans, on articles of faith, there could be no compromise. The doctrinal decrees of the Council of Trent have been received by the whole Catholic world, and these solemnly declare, that whosoever receives not the doctrines of transubstantiation, the sacrifice of the mass, tradition, purgatory, penance, justification by works, invocation of the Virgin and the saints, 'let him be accursed.'

During the five-and-twenty years of peace which have elapsed since the close of the long continental war, the temporal sovereigns of Europe have been employed in re-establishing their prostrate or trembling thrones, and correcting those democratic principles which the revolutionary wars introduced into their territories. The same policy has been pursued by the church of Rome with reference to its spiritual authority; and the horror of modern liberalism occasioned by the frightful excesses of its licentious advocates has powerfully favored the attempt. The emissaries of the congregation, *De Propaganda Fide*, have been stealthily prosecuting this object, working, as usual, under ground, but movements not to be misunderstood, have occasionally brought their plans and views before the world's eye. The archbishops of Cologne and Posen have openly preferred the authority of the Pope to that of the King, and in direct contravention of the civil law, have refused to give spiritual legitimacy to mixed marriages. It seems, indeed, to be the special aim of Rome to acquire dominion over the people, by opening a channel of direct communication between them and the Papal chair. It is not upon the mighty men and chief captains that her eye is turned; she knows full well that her power with the kings of the earth is gone; and hence the object now contemplated is to establish a league between the Holy Father and the democracy of this world. For this purpose, the services of the Jesuits have been put in requisition; and out to the four quarters of the globe they are gone, to invade our missionary stations, and proselyte the heathen from their old superstitions to the idolatry of the papacy. In home circles, reforms grateful to the popular mind have in various parts been introduced or winked at by the papal authorities. Wessenburg, the Vicar-General of the Diocese of Constance, reads the Gospel in the mass in German; and in the church of the Cannonesses of St. Andrew, at Warsaw, the mass is said in Polish. Dignified ecclesiastics have assumed the character of reformers, aiming to strengthen the Roman See, by removing those palpable abuses in the administration of discipline and in the manners of the clergy, which were objectionable to the people.

The following is the language of one of these men, the Abbe la Mennais, which, though it met with a rebuke from Rome, correctly represents the sentiments of a class who have no wish to abjure the Roman communion, but to make it palatable to the poeple:

'Your power is dissipating, and with it the faith. Do you wish to save both? Unite both to humanity as eighteen centuries of Christianity have produced. Nothing in this world is stationary. You once reigned over kings, and then kings enslaved you. Separate yourselves from monarchs, and extend your hand to the people. They will support you with the strong arm, and what is better, with firm affection. Quit the earthly relics of your ancient ruined grandeur; spurn them from you as unworthy of you. You will not long retain them. For what end do you wear those purple rags, save in mockery of what you were? And of what use are they, save to veil the glorious scars which indicate the holy wars, waged by you in ancient times for the human race against their rulers? Your might is not in exterior pomp. It is internal. It consists in the deep sense of your paternal duties, of your civilizing mission, in a devotedness which knows neither fatigue nor limit to exertion. Resume with the spirit of the early pastors of the church, the simple crook, and, if it must be so, even the martyr chain. Victory is certain, but at this cost only.'

This is extraordinary language, but what chiefly concerns us in the tendency to amalgamate with Popery, now displayed by influential men in the Church of England—a tendency so apparent that it has not escaped the notice of Romanists at home or abroad, but been hailed with manifest delight in their leading journals.* Error becomes far more dangerous when its face is masked, and its form is veiled; and Romish delusions must not be allowed to go to and fro among us in a Protestant disguise, without exposure and rebuke. Some may laugh at the idea of any assault being made upon the Protestantism of England; but so pleasing a house of bondage does the papal system present to those who have the conscience and heart lulled into inglorious ease, that we cannot regard it with unconcern, whether as maintained at Rome, or modified at Oxford. At any rate, it must not be owing to our neglect if error prospers for a season.—*London Cong. Mag.*

* 'Most sincerely and unaffectedly do we tender our congratulations to our brethren at Oxford, that their eyes have been opened to the evils of private judgment, and the consequent necessity of curbing its multiform extravagances. Some of the brightest ornaments of their church have advocated a re-union with the church of all times and all lands; and the accomplishment of the design, if we read aright the 'signs of the times,' is fast ripening. Her maternal arms are ever open to receive back repentant children; and as when the prodigal son returned to his father's house, the fatted calf was killed, and a great feast of joy made, even so will the whole of Christendom rejoice greatly, when so bright a body of learned and pious men as the authors of 'Tracts for the Times,' shall have made the one step necessary to place them again within that sanctuary.'—*Catholic Magazine, March*, 1839, *p.* 175.

THE SUNDAY SCHOLAR.

'One day,' said Mr Robert Raikes, of Gloucester, the institutor of Sunday schools, 'as I was going to church, I overtook a soldier just entering the church door; this was on a week day. As I passed him, I said it gave me great pleasure to see that he was going to a place of divine worship. 'Ah! sir,' said he, 'I may thank you for that.' 'Me!' said I; 'why, I do not know that I ever saw you before.'—'Sir,' said he, 'when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet you at the morning service in this cathedral, and was one of your Sunday scholars. My father, when he left this city, took me into Berkshire; and put me apprentice to a shoemaker. I often used to think of you. At length I went to London; and was there drawn to serve as a militia man in the Westminster militia. I came to Gloucester last night with a deserter, and I took the opportunity of coming this morning to visit the old spot, and in the hope of once more seeing you.'

'He then told me his name, and brought himself to my recollection by a curious circumstance which happened whilst he was at school. His father was a journeyman currier; a most vile, profligate man. After the boy had been some time at school, he came one day and told me that his father was wonderfully changed; and that he had left off going to the alehouse on Sunday. It happened, soon after, that I met the man in the street, and said to him, 'My friend, it gives me great pleasure to hear that you have left off going to the alehouse on the Sunday; your boy tells me that you now stay at home, and never get tipsy.' 'Sir,' said he, 'I may thank you for it.' 'Nay,' said I, 'that is impossible; I do not recollect that I ever spoke to you before.' 'No sir,' said he, 'but the good instruction you give my boy, he brings home to me: and it is that, sir, which has induced me to reform my life. —*Penny Sunday Magazine.*

AN INCIDENT AT SEA.

After we had been to sea nearly a month, a fine, stout sailor, about twenty-two years old, fell from the side of the ship, whilst engaged in repairing the rigging. He was the pride and 'darling of the crew.' And the passengers had singled him out as the best man who took his turn at the wheel or climbed the shrouds. He had a free and noble bearing, and iron frame, a step like an antelope's, and a face deeply ruddy and weather beaten, but ever ready for a smile. When the wind was blowing heavily, and the waves were running 'mountain high,' and the order was given to reef or take in sail, he was always the first to mount the rocking mast, and the outermost on the trembling upper yards, bending over their extremities to bind the flapping canvass, that would have dashed a less steady and powerful hand like a feather into the boiling sea.

It was a fine day. The ship was making easy way before a light breeze, and the passengers were on deck. The man, whose name was William Hanney, was standing outside of the tafferel near the stern of the vessel, tying a thin cross bar of iron across the lower part of the mizzen shrouds. Suddenly a splash was heard, and a faint scream, and the piteous cry, 'a man overboard,' resounded through the ship. We ran to the side, and looked over, and saw the poor sailor with the bar in his grasp, tossing back his long black hair that hung dripping over his face, as he emerged from his first plunge. He was strong and active, and put forth such tremendous energy as he swam in the wake of the ship, that at every stroke of his arms, he rose to his middle above the waves. The captain instantly ordered the helm to be put 'hard down,' and one of the boats to be lowered. It was perhaps, four minutes before the boat touched the water, and six of the stoutest hands at the oars, with the chief-mate at the helm, were pulling lustily away from the ship. But the swimmer, who until now had been seen and cheered by the passengers, suddenly disappeared, and the boat passed, and repassed in the direction in which he was last visible without any trace being discovered of the object of our search. Whether he had been wounded in the head by the bar, or been attacked with the cramp, or fallen a prey to some wandering shark, that might have been attracted after the ship by the blood of a sheep which had been just before killed, or what had been his fate, no one could tell. Many believed that he might be still buffeting the waves at a greater distance from us than it was supposed he could have reached. But whatever was the case with him, after remaining half an hour in search of him, the sails of the Europe were again squared to the wind, and our lost mariner was left to his fate.

It was about 4 o'clock, P. M. when the accident happened, and it may well be supposed that the remainder of the day was occupied by the tenants of our ship, with melancholy reflections. Many tales of similar casualties were related by the mates and seamen: but all agreed that a better sailor never found a watery grave.

On opening his chest, we found that he was carrying home many little tokens of remembrance to his mother and sister, and a small quantity of superior tea carefully wrapped up and directed to his grandmother. Besides, there was a piece of paper certifying that he had eight gold sovereigns ($40) enclosed in a belt which he wore under his clothes, the earnings of his last voyage, laid up for his poor mother. Under his bed was found a very neat floor mat woven of strips of cloth, spun yarn, manilla, &c, which a comrade of his told me he had seen Hanney sitting up at night, when the rest of his watch were sleeping, (being not on duty,) that he might finish quickly, in case we should have a short voyage. This he had made *for his mother*. And, what was singular, he had completed it when his watch was called on deck at 12 o'clock, on the very day on which he was drowned.

Doubtless, by some cottage fire in the interior of England, (where he was born,) his anxious mother and aged grandmother were eagerly expecting his return, and I am sure that they often thought that there was not in all the world such another sailor as their own kind and thoughtful Willie.—*Monthly Miscellany.*

WAYS OF RECEIVING REPROOF.

William and George were brothers. George was a fine, frank, open-hearted boy, full of life and vivacity, and, of course, sometimes getting into mischief. But he was always so ready to acknowledge it, so good humored when reproved, so sorry for his fault, that it was impossible to be long angry with him. William's character will appear in what I am going to relate.

'My son,' said his mother, when he came into the house one day, 'I am sorry you are not more trustworthy. I only asked you to take care of Mary for a half an hour, and now see what a great bump she has on her forehead in consequence of your leaving her.'

'George was as much to blame as I was,' replied William. 'You told us both to take care of her, and he left her too.' 'I was not speaking of George,' said his mother, 'but of you. He is younger than you, and might be expected to be more thoughtless; besides, I committed Mary particularly to your charge.'

'I am sure I did not know it, ma'am, George'—

'Stop, William. Unless you can say something better than accusing another, say nothing.'

One morning when the teacher came to school he found one of the windows broken. 'Who did this?' he inquired of the boys. No one replied; but as it was known that William did it, the boys all looked towards his seat, expecting him to rise and own it. Seeing that there was no hope of remaining undetected, William rose and began—'George and I, sir.' 'Where is George this morning?' interrupted the teacher.

'I don't know, sir,' replied William. Now this was very near a falsehood, for though he did not know exactly where George was at that moment, he knew that he had been detained at home to go errands for his mother.

'Very well,' said the teacher, 'go on with your story; but you need not tell me about George—tell me what *you* did.'

The boys all smiled, for they knew William's habit of accusing others. William saw and interpreted the smile, and became still more confused than he had been before.

'I—I was playing ball, sir, with George, and the ball flew off, and hit the window, and broke it.'

'*The* ball? Whose ball?' There was no evading so direct a question.

'My ball, sir.'

'Did you not know that I have forbidden your playing ball in that part of the grounds?'

'I—I—George played too, sir.'

'I asked nothing about George,' said the master, sternly; 'even disobedience, when it proceeds from thoughtlessness, is a less fault than this desire of criminating another. I ask, did you know that I have forbidden your playing ball in that place?'

'Yes, sir.'

'Very well; then bring me your ball; I shall keep it for a fortnight.'

At recess that day a group of boys was seen earnestly conversing. 'Should you not have thought William would be ashamed,' said one, 'to put off all the blame on George so, when he was the most to blame himself after all, for I heard him coax George to go and play there.' 'I know it,' said another, 'and when George is so generous, and always takes all the blame to himself. Now, you see if when he comes to school to-morrow, he does not tell the master that he broke the window, and say nothing about William.' And sure enough, so it was; and the consequence was that George was beloved by every body, while William was always skulking apart, looking anxious and unhappy, and never at ease.

If William's mother said to him, 'William you have spilt some gravy on the table-cloth,' he immediately looked over to George's side to see if he had not spilt some too. If she told him his hair needed brushing, it was, 'Mustn't George brush his too?' At last his mother made a rule that she would punish him every time he mentioned George's name in such a way; and I suppose this cured him of the wrong habit, if it did not of the wrong feeling. —*Mother's Magazine.*

THE CONVENT OF IONA.

The writer of an article on this renowned establishment, in a late number of the American Quarterly Register, remarks that it is an interesting fact in the history of the church, that during the greater part of the sixth century, while in England the lights of learning and religion were suffering an almost total eclipse, in Ireland they shone forth with distinguished splendor. The clergy of Ireland were among the most learned and efficient in the world. She was an asylum for the persecuted of other lands, and her churches prospered greatly. Ireland, at that period, was proverbially denominated *insula sanctorum*, an island of saints. Missionaries, moreover, went forth from that country in all directions, and to this spirit is owing, among other things, the great institution at Iona, concerning which Dr Johnson, who saw the spot in 1773, wrote the celebrated sentence: 'Far from me and far from my friends be such a frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.'

At this date the ruins were very distinct. The churches of the two convents were both standing, though unroofed. The chapel of the nunnery was in use for a *cow house!* A large graveyard surrounds the buildings; and here kings and princes and priests lie in promiscuous confusion. The reputation of the place for sanctity was such, that applications for burial on its premises were made even by the Norwegian and Irish, as well as the Scotch kings, and the chieftains of the isles. Several monarchs are said to have abdicated their thrones, and retired, in the evening of life, to the cloisters of Iona, that they might here prepare for death, and secure for themselves a place of burial. It is related by the older historians, that forty-eight kings of Scotland, four of Ireland, eight of Norway, and one of France, lie interred on this island.

The founder of Iona was Columba, born in Ireland, A. D. 521. After laboring with signal success, for a time, in his own country, he set sail for the shores of Scotland. His attention was first directed to the Picts, many of whom were converted. To reward him for these exertions, the king of the Picts put him in possession of the little island of Iona, lying on the outer shore of Mull, one of the principal of the Hebrides. Columba now returned to Ireland, and having secured twelve assistants, came back and established himself on Iona. The first object was to prepare huts and erect a little church. But as their fame spread, and numbers resorted to them for instruction, these original structures gave place to others of a more permanent character; and in a few years Iona was covered with cloisters and churches, and became the residence of a numerous and learned body of ecclesiastics.

The establishment is commonly spoken of as a convent, but was more properly a college, or rather a theological and missionary school. Its alumni went out from time to time in all directions, and exerted a mighty influence. They scattered themselves all over Scotland, the North of England, Ireland, Wales, and even the Belgic provinces of Germany. New institutions, of course, were created. Indeed, it is said by some writers, that not less than a hundred different convents, founded substantially after the model of that at Iona, and growing up under its influence, rose into being during the next 400 years. The members of these establishments, and the missionaries from them, were denominated Culdees. With the growth of some of these establishments, Iona rather declined. Then it suffered by an invasion of Danish pirates. A Norwegian party ravaged the Island afterwards. Still it subsisted, so late as the thirteenth or fourteenth century, when this, together with all the Culdee establishments, were subjected to the Romish bishops, by the authority of the kings of Scotland. Subsequently, it seems to have been a seat of one of the bishops of the isles.

It is remarkable as the writer in the Register observes, that so little should be known or said of Iona in modern times, after all its renown. The locality, even is a *terra incognita* to most persons. We have stated that the island lies on the outer shore of Mull. The channel between the two islands is about half a mile in width, and of difficult navigation, owing to the existence of sunken rocks. Iona is two miles and a half in length, and a little more than a mile in breadth, containing 1300 Scotch acres. The surface is uneven, rising into hills, the most elevated of which is about 400 feet above the level of the sea. The soil is easy of culture. Dr Johnson described it as remarkably fruitful. In his time there were some hundred inhabitans, of whom he says, in no very flattering terms certainly,—they are exceedingly gross, and almost entirely neglected. I know not if they are visited by any minister. The Island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship, only two inhabitants that can speak English, and not one that can write or read.

Such are the changes a few centuries produce; such the vanity of all the magnificence and renown of earth. Truly one might moralize, even now over the '*ruins of Iona*.'—*Journal of Commerce.*

COPARTNERSHIP NOTICE.—The subscribers have this day formed a Copartnership, under the firm of WILLIAM CROSBY & CO., and will continue the business of Booksellers, Publishers and Stationers, at the old stand, No. 118 Washington street.
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J. L. Cunningham Esq.,
Boston, February 1st 1840.

WM. CROSBY & CO., Publishers, Booksellers and Stationers, No. 118 Washington street, keep constantly for sale, a large assortment of School, Theological Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationary of all kinds, Drawing Materials, and all the articles usually found at such an establishment.
Connected with the above is the Boston Circulating Library, containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published. ap 12

CHEAP LETTER PAPER.—Ruled and unruled, for $2,50 a Ream. Billet paper for $1 the Ream. Received by JOSEPH DOWE, 22 Court street. april 11

DOMESTIC WORSHIP.—By Wm H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. For sale by JOSEPH DOWE, 22 Court street. m 14

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey pastor of the church of the Messiah in New York. This book is designed to answer the question '*What is Unitarianism.*' Published By JOSEPH DOWE. 22 Court st. m. 21.

A NEW SERIES OF SUNDAY SCHOOL BOOKS.—The Subscriber is preparing for publication a new series of Books for Sunday School Libraries. The volumes will contain about two hundred pages each, illustrated with plates. The subjects will be such as to render the Books useful in the school room and at the domestic fireside. They will be of a truly religious character, and being so, will doubtless be very acceptable to those who know the wants of Sunday Schools, and the great deficiency of this class of books.
The first volume will be put to press immediately, and will contain contributions from the pens of Superintendants of Sunday Schools and others, in the city and vicinity.
In press.
A new manual for Sunday Schools.
BENJ. H. GREENE, 124 Washington st. apr. 25

CHARTISM—by Thomas Carlyle. 'It never smokes but there is fire.'
This day republished from the London edition, for the Author's account—by C. C. LITTLE & J. BROWN. may 2

NEW EDITION OF BIGELOW'S PLANTS OF BOSTON.—A Collection of Plants of Boston and its vicinity, with their generic and specific characters, principal synonymes, descriptions, places of growth &c, and occasional remarks. By Jacob Bigelow, M.D., Professor of Materia Medica in Harvard University, member of the Linnæan Societies of London and Paris. 3d edition—enlarged. This day published by C. C. LITTLE & J. BROWN, 112 Washington street. m 2

LAW BOOKS. Just received by JAMES MUNROE & CO. an invoice of valuable Law Books: among them are Wendell's Reports, vols 19 and 20; Comyn on Contracts; Phillips on Evidence, 4 vols; Theobald on Principal and Surety; Hopkins' ChanceryReports; Archbold's Civil Pleading; Lube's Equity Pleading; Laws of the United States, vol 9; Paige's Chancery Reports, vol 7; Matthews' Presumptive Evidence; Ballantine on Limitations; Harrison'sDigest, 3 vols; Chitty'sPractice, 2 vol; Chitty's Pleadings; Abbot on Shipping; Livermore on Agency, 2 vols; Johnson'sDigest, 2 vols; Kent'sCommentaries 4 vols; Cooper's Justinian; Average and Marine Insurance; Wentworth on Executors; Cox's Digest; Digest of New York Reports, 2 vols; Coke on Littleton &c. 134 Washington street. may27

LETTER ON MIRACLES.—A Letter to Mr Andrews Norton on Miracles as the foundation of Religious Faith. pp 52. Just received by J. MUNROE & CO. 134 Washington street. apr 25

CHRISTIAN EXAMINER, for May—this day published,
Contents.
Channing's Translation of Jouffroy's Introduction to Ethics
The Samaritan Pentateuch
Historical Christianity
Taylor on National Establishments of Religion
Charles Elwood
Domestic Worship
Spenser's Poetical Works
Scenes in Judea
Longfellow's Voices of the Night
Crania Americana
Notices and Intelligence
Published by J. MUNROE & CO., 134 Washington street. may 2

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, Edited by Rev. E. S. Gannett,—for May.
Contents.
Predictions of the end of the world.
Female Authorship, by the author of 'Three Experiments of Living'
The Christian Miracles
Exposition of Mark vii. 11—13
The Evil of Sin. A Sermon by Rev O. Dewey
The Double Anniversary
Saturday Evening at David Ellington's
Notices of Books
Intelligence &c &c &c
Published monthly in numbers of sixty large octavo pages each, by WILLIAM CROSBY & Co., may 2 118 Washington street.

INDIA RUBBER WARE HOUSE.—JAMES DYER, No 82 Washington Street, Boston, (near the Post Office) manufactures and offers at wholesale and retail, improved India Rubber Goods, Sewed and Cemented, viz:—
Life Preservers—Life Boats and Swimming Belts, Submarine Dresses, Baptismal Pantaloons, Sportsmens' Long Boots, Surtouts and Pea Coats, Frock and Monkey Jackets, Long Leggings, Capes with Sleeves, Mittens, Navy Capes, Gun Cases, Game Bags, Ladies and Misses Aprons, Air Beds, Air Pillows, Air Cushions, Hydrostatic Beds, Water Bottles, Bathing Tubs, Boots and Shoes, Spanish Ponchas, Machine Banding, Gas Bags, Riding and Money Belts, Water Proof Hose Covers, Prepared India Rubber Cloth for Rheumatism, Brick-makers' Aprons, Travelling Bags, Pantaloon Straps, Carriage Cloth, Patent Leather and Cloth, Oiled Silk, Ginghams and Cottons, India Rubber Russia Riding Belt, much used for rheumatic complaints, pains in the side, chest, and breast.
☞ To the Public. These Goods have been used for the above purposes,—to a considerable extent—and the manufacturer feels a pride in saying, that, no instance of dissatisfaction has come to his knowledge, but on the contrary, Gentlemen have amply tested the quality of the goods, and find they give entire satisfaction.
India Rubber Gum or Scrap Rubber, bought and sold by the quantity. march 15

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.
E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.
Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.
PLAIN DRESS SATINS, blue blacks, jet, browns, ash, stone, drab, blue, pink, pearl and white.
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☞ The attention of purchasers is invited to this extensive Stock of desirable New Goods. march 28

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.
John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.
The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A B. Mazzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, Winter or Spring,50 } in
Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
Painting in water Colors, $6 a quarter.
Drawing taught to all the School without additional charge.
Any one branch other than Music, $10 a quarter:
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
Miss Young, teacher of Music, and two assistant teachers, reside in the family of the Principal.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
D. MACK, *Principal.*
Cambridge, Aug, 10th, 1838. n24

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.
THE summer term of this institution will commence on Tuesday June 2. A lady of the highest accomplishments will take charge of the female department. Instruction will be given in the Latin, Greek, French, Italian and German languages, the higher branches of Mathematics, Natural, Intellectual, and Moral Philosophy, Chemistry, &c. besides the common branches of an English education. Also lessons will be given on the *Piano*. Northfield is a delightful summer residence in the beautiful valley of the Connecticut. The Boston stage through Lancaster, Templeton &c. comes directly to Northfield on Monday, Wednesday, and Friday of each week. Those who wish for board in the family of the Principal are desired to make early application.
Refer to Wm. Whiting Esq. No. 35 Court st. Boston.
P. ALLEN, *Principal.*
Northfield April 1840.

PROF. BECKWITH'S FAMILY SCHOOL, WEST NEWTON, MASS.
THE Rev. G. C. BECKWITH will open, on the 2nd Wednesday in May, his FAMILY SCHOOL, designed to receive boys over six years of age, and not merely instruct them in all the branches preparatory to business or college, but superintend with parental care the formation of their entire character, intellectual, moral and social. The number is not to exceed twenty; and to them all he will, as far as possible, act the part of a parent. The location, eight miles from Boston on the Worcester Railroad, and accessible almost every hour of the day during the warm season, is in point of health, pleasantness, and freedom from bad influences, one of the most eligible in New England.
TERMS.—For tuition, board, washing, fuel and lights, $160 a year, in quarterly payments. Only two terms, commencing permanently on the first Monday in May and November.
☞ Further particulars, together with very ample testimonials from the best sources, may be had on application to the Principal, and Circulars at No. 9 Cornhill.
REFERENCES.—Hon. William Jackson, Seth Davis, Esq., Profs. Ripley and Hackett, Newton; Hon. S. Greenleaf, and H. Ware, Jr., D. D., Cambridge; William Jenks, D. D., Rev. H. Winslow, D. B. Tower, Principal Elliot School, S. Barrett, Principal Adams School, and George W. Bond, Boston. m 4

SUNDAY SCHOOL LIBRARIES.—The Subscriber would inform his friends, that he is making exertions to collect a large variety of Books for Sunday School Libraries, most of which will be entirely new, and of the very best character.
Those at a distance are invited to send their orders, and all books found to be unsuitable to their wants will be received back. BENJ. H. GREENE 124 Washington street. m. 28.

DRAWING MATERIALS.—Bristol Boards, Drawing Papers, Sewell's and Rhoades and Sons' superior drawing pencils, Crayon Paper, Osborne's Water Colors, Also Gold Paper. For sale by S. G. SIMPKINS at the Tremont Stationary Rooms, 21 Tremont Row.

INK STANDS AND PORTFOLIOS.—A fresh supply of Bronzed Inkstands and Portfollios of various patterns. Just received at the Tremont Stationary Room 21 Tremont Row, by S. G. Simpkins. april 11.

ENGLISH BOOKS recently imported by the Union and Ontario from London.
Coleridge's Poetical Works 3 vols.
" Aids to Reflection
" Friend 3 vols
Shelley's Poetical Works, 4 vols
Sydney Smith's Works, 4 vols
Ritter's Philosophy, 3 vols
Beaumont and Fletcher, pt 1
Herbert's Poems and Remains
Milner's Poems, 2 vols
Percy's Reliques of Ancient Poetry, 3 vols
Montague's Selections from Taylor &c.
Sir Thomas Browne's Works 4 vols
Bacon's Advancement of Learning
Goethe's Correspondence with a child, 3 vols
Aldine editions of Gray, Goldsmith, Thomson, Kirk White, Cowper, Milton, Burns, Shakspeare &c.
Gibbon's Rome, 12 vols
English School of Painting and Sculpture, 4 vols
Belsham on the Epistles, 4 vols
Bishop Marsh's Lectures on the Bible, 8 vo
Taylor's Survey of German Poetry, 3 vols
Guizot's English Rome and vicinity, 2 vols
Gell's Rome and vicinity, 3 vols
Grant's Sketches of London, plates
Hobbe's English Works
Gardiner's Music of Nature
Kant's Critic of Pure Reason, 8 vo.
Spenser's Faerie Queene, 8 vo.
Romance of Biography, 2 vols., by Mrs Jameson.
For sale by J. MUNROE & CO. 134 Washington street. apr 25.

ORIGINE de tous les Cultes ou Religion Universelle par Dupuis. Edition nouvelle revue sur les manuscrits de Pautur: par M P.R.Auguis: 10 vols et Atlas. One copy for sale by C. C. LITTLE & J. BROWN, Importers of Foreign Books, 112 Washington street.

54 HANOVER STREET.—MADISON BEAL, would inform his friends and the public that he has on hand a good assortment of Ladies', Gentlemans, Misses and Childrens Boots and Shoes at wholesale and retail as low as can be found in the city. Country people will do well to call before buying.
Please not to mistake the number, 54 Hanover Street 6 doors North of Portland street. m. 21.

THE MISSES HUNT.
No. 32 Green street, nearly opposite the head of Leveret street, Boston,
GRATEFUL for the extensive patronage they have received, would respectfully give notice to the Ladies, that they still continue to attend to their profession.
Hours for seeing patients from 9 till 5. 1y n9.

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